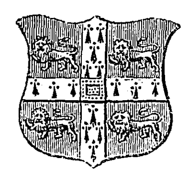
From the Author.

THE

ROMAUNT VERSION

OF THE

GOSPEL ACCORDING TO ST JOHN.



Cambridge:
Printed at the University Press.

A Fac Simile of the Paris M.S. N.° 8086

iohēm

Lo filh era al
comēsamēt
el filh era am
dieu e l filh
era dieus
aquest era
al comēsamēt
am dieu: Totas causas fo
ron fachas per el. e neguna
causa non fon facha ses el.
So que fon fach era en lui
vida e la vida era lutz dels

THE

ROMAUNT VERSION

OF THE

GOSPEL ACCORDING TO ST JOHN,

FROM MSS. PRESERVED IN TRINITY COLLEGE, DUBLIN,
AND IN THE BIBLIOTHÈQUE DU ROI, PARIS.

WITH AN

INTRODUCTORY HISTORY OF THE VERSION OF THE NEW TESTAMENT, ANCIENTLY IN USE AMONG THE OLD WALDENSES,

AND

REMARKS ON THE TEXTS OF THE DUBLIN, PARIS, GRENOBLE, ZURICH, AND LYONS MSS. OF THAT VERSION.

BY

WILLIAM STEPHEN GILLY, D.D.,
CANON OF DURHAM AND VICAR OF NORHAM.

LONDON:
JOHN MURRAY, ALBEMARLE STREET.

M.DCCC.XLVIII.

TO

THE REVEREND THE VICE-CHANCELLOR

OF THE

UNIVERSITY OF CAMBRIDGE,

AND

THE OTHER SYNDICS OF THE PITT PRESS,

THIS VOLUME,

PRINTED

OUT OF THE FUNDS AT THEIR DISPOSAL,

IS MOST RESPECTFULLY INSCRIBED

BY

THEIR FAITHFUL AND OBLIGED SERVANT,

WILLIAM STEPHEN GILLY.

ADVERTISEMENT.

After much revision I have at length brought my work to a conclusion. But although I have been as careful as possible with this specimen of the earliest complete version of the New Testament, in a vernacular tongue of the dark and middle ages, yet I am sensible of its many imperfections.

To attempt to rescue a Version of Holy Scripture from oblivion, centuries after the language of the translation has ceased to be cultivated; and to contend with a maze of dialects, and with the various readings and other perplexities of old MSS., is an undertaking of no inconsiderable difficulty.

Mistrustful of my own accuracy in deciphering the two principal MSS., from which the Gospel of St John in Romaunt is printed, I have submitted my copy from the Dublin Codex to the inspection of Dr Todd, Librarian of Trinity College Dublin, who has most kindly collated it with the original.

The transcript of the Paris MS. passed under the review of M. A. Borel d'Hauterive, who is in the habit of comparing copies with the manuscripts from which they are taken, in the Bibliothèque Royale (now Nationale) of Paris.

The Table of Corrigenda is much larger than could have been wished, in consequence of the necessity of proceeding with the press-work before the corrections had been completed. The Compositors and Readers of the Pitt Press had an "unknown tongue" to encounter, and

but for their great carefulness the Corrigenda would have been more numerous.

The usual division of chapters and verses has been adopted; and for the punctuation and capitals I have followed "The Cambridge edition of the Greek and English texts of the New Testament, arranged in parallel columns." This has been done in preference to printing the text in closer conformity with the MSS. in order that the perusal and examination of the Romaunt might be more easy.

I have made some observations in regard to the antiquity of the Paris MS. No. 8086, and to the probability of its being the earliest Version put forth by Waldo: I have also hazarded the conjecture that the Dublin MS. may contain an improved Version circulated by Waldo, after his intercourse with the Lombard Separatists from Rome. (See Introduction, pp. ci. cii.)

But in case it should be thought an unlikely thing, that one man should have produced two translations, with such dissimilarities as are found in the Paris and Dublin MSS., I beg to say that I am not venturing to *pronounce:* I am only submitting my conjectures to consideration, and inviting inquiry and discussion. If Waldo himself did not superintend the improved text preserved in the Dublin MS., it may have been the work of some of his disciples.

I have drawn attention to the fact, that older translations of portions of Holy Scripture existed before Waldo's time, and that he may have preserved many passages from these in his own Version. (See p. ci., last paragraph.)

After all the consideration that I have given to this part of my subject, I still adhere to the opinion, that there must have been more scriptural translations afloat in the Romaunt languages, than have yet been drawn from the dust of the dark ages. The extract from the 27th chapter of Numbers mentioned supra, p. l., and some of the quotations in the Book of Virtues, which differ from

the text of the Dublin Codex, shew that early translations were extant, other than those, which correspond nearly verbatim with the Dublin MS. For example, in the Liber Vertutum, fol. 47, we read "Auvas cal cosa di Salomon. El dis, Mel es habitar al canton de la meysoneta que cum la fena tenczonosa en la meyson de li convilli." In the Dublin MS. the same passage in the Book of Proverbs reads thus :—"Melh es seser al canton del colme que cum la fenna tanczonosa en la meison communa." "It is better to dwell in a corner of the house-top, than with a brawling woman in a wide house." Proverbs xxi. 9. "Melius est sedere in angulo domatis quam cum muliere litigiosa, et in domo communi."

The Provençal character of the Paris MS., and the Italian character of the Dublin MS. are worthy of remark, and more especially when we reflect, that the best authenticated Romaunt translation was begun by a merchant of Lyons, assisted by persons, whom we may presume to have been natives of Lombardy. (See p. xcix.)

In page ci. I have referred critical readers to the Essay of Mr Cornewall Lewis "on the Romance Languages," and have requested them, with the aid of that Essay, to compare parallel passages in the Dublin and Paris MSS. in order that they may discern how much more closely the Romaunt dialect of the former assimilates with Italian, than that of the latter.

For example :

	DUBLIN MS.	PARIS MS.	ITALIAN.
John i. 1.	Dio	Dieus	Dio
4	vita	vida	vita
44	cita	cioutat	città
51	vergena	verge	vergine
iv. 6	fontana	font	fontana
xx. 19	cum fos sera	con fos vespres	quando fu sera
—	per la temor	per la paor	per tema
xix. 8	temic maiorment	fon temeros	temette maggiormente
10	poesta	poder	podestà.

See Essay, p. 84, 85; and 99, on the Provençal distinction of cases, and compare

	DUBLIN MS.	PARIS MS.	
John i. 1	Dio	Dieus	
6	home	oms	
14	carn	carns	
15	Johan	Johans	
—	premier	premiers	
iii. 29	l'amic	amicx	*nom. sing.*
xi. 11	amic	amix	*nom. sing.*
xv. 15	amic	amix	*acc. pl.*

See Essay, p. 85, note, and compare

	DUBLIN MS.	PARIS MS.	
John i. 40	lo fraire	lo fraire	*nom. sing.*
iii. 35	lo paire	lo paire	*nom. sing.*

See Essay, p. 91, and compare

	DUBLIN MS.	PARIS MS.	
John xiv. 16	consolador	consolador	*acc. sing.*
26	consolador	consolaire	*nom. sing.*
xvi. 7.	consolador	consolaire	*nom. sing.*

See Essay, p. 92, and compare

	DUBLIN MS.	PARIS MS.	
John xiv. 12	maior	maiors	*acc. pl.*
28	maior	maiers	*nom. sing.*

See Essay, p. 120. The vowel *e* prefixed to nouns beginning with *s* followed by a consonant in Provençal, and not in Italian Romaunt, *e. g.*

	DUBLIN MS.	PARIS MS.
John iii. 5	Sperit	Esperit
v. 39	Scripturas	Escripturas
vi. 44	Script es	Escrig es
viii. 3	li Scriptura	li Escriva.

And in all similar instances the Paris MS. has the prefix *e*.

The termination of the first person singular of the verbs in the Dublin MS. is the most decided mark of Italian-Romaunt that it presents. On consulting the "Essay on the Romance Languages," pp. 190, 192, and

Raynouard's Gram. Romane, Choix des Poésies, Vol. I. p. 263, et seq., and Vol. VI. Gram. Comp. p. 202, et seq. and the Resumé de la Gram. Romane. Vol. I. of Lexique Roman, I find no instance of the termination *o*, first pers. sing. (which is so purely Latin and Italian), in the Provençal Romaunt, yet in the Dublin MS. we read yo sabio, yo parlo, yo dono, yo prego, yo veo, yo manifesto, yo layso, yo trameto,—the Paris MS. reads say, parle, done, prec, venc, manifestiey, layse, trameti.

It is to be remarked at the same time that although the Dublin MS. has Italianisms, which the Paris MS. never presents, yet the Dublin exhibits Provençalisms in common with the Paris.

I cannot refrain from again directing attention to the wonderful manner in which Divine Providence was pleased to raise up humble instruments for the circulation of the pure Word of God, through a succession of ages, when men in high places, who ought to have undertaken that duty, were either too much puffed up with human learning, or darkened in their understandings by the love of vain traditions. Even in the worst periods of oppression and ignorance, vernacular translations of parts of the Old and New Testament were finding their way among the people, in spite of the jealousy of the Romish priesthood, and the prohibitions of spiritual and temporal authority. The very wickedness and debasement of the ecclesiastics, who endeavoured to suppress the use of the Sacred Books in the vulgar tongue, produced a reaction in the form of lay-zeal. The wandering habits of Troubadours and Minnesingers rendered the more serious of them successful missionaries; the contests for freedom between serfs and seigneurs, between Baronial Castles and Municipal Corporations, gave a new impulse to religious, as well as political movements: and the Romaunt language, which,

after the decline of the Latin, was universally understood throughout the South of Europe, in the Court, the Camp, the City and the Cottage, became the medium of a more extensive promulgation of the Word of God, than had been known since the first appearance of Jerome's Vulgate.

It was thus that "God chose the foolish things of the world to confound the wise, and the weak things of the world to confound the things that are mighty," and a few obscure men, whose very names for the most part have perished, stood in the gap between truth and fable, until the maturer wisdom and happier opportunities of Luther, Calvin, Cranmer, and their associate Reformers, restored to every man (who could read and purchase one) the right of having the Bible in his own tongue wherein he was born.

I indulge the hope that this Publication will vindicate the character of those aspersed witnesses to the truth, who figured in the 12th and 13th centuries; and will shew that the Translators, who produced such a version, and the separatists from Rome, who used it, could not have avowed the errors imputed to them by their enemies[1]. I refer to notes on St John, ch. i. 1, 51: vi. 67: viii. 44: x. 33: xiii. 27 & 32: xiv. 1: xvii. 7: xx. 28: in proof of the pains taken by the Translators to promulgate a faithful and orthodox version, and to adhere to received interpretations.

NORHAM, *Oct.* 1, 1848.

[1] The reader will find a very interesting vindication of the Waldenses, and of the ancient Writings in use among them, in a recent publication, entitled, "Histoire de l'Eglise Vaudoise depuis son Origine, et des Vaudois des Vallées du Piémont, jusqu'à nos jours. Par M. Antoine Monastier, Ancien Pasteur du Canton de Vaud, et Originaire des Vallées du Piémont. 2 Vols. Toulouse, 1847."

INTRODUCTION

TO THE

ROMAUNT VERSION OF THE GOSPEL ACCORDING TO ST JOHN.

THE present Volume contains a specimen only of the Romaunt translation of the New Testament, which I hope on a future occasion to exhibit in a complete form. I believe that I shall be enabled to supply a desideratum in sacred literature, by the publication of an ancient vernacular version of the whole of the New Testament, as old as the twelfth century, and more accurate and literal in its character than any other translation of the same age.

Much has been said and written lately on the study of holy Scripture in the dark and middle ages; but although partial and paraphrastic sections of Scripture, in vernacular tongues, have been brought to light, no complete versions have appeared, and no satisfactory evidence has been given to prove the diffusion of *all* the sacred books in any of the modern languages of Europe, at an earlier period than the last decade of the thirteenth century.

Now, if it has been thought important to the cause of truth to shew, that the Bible in *Latin*, a dead language, was circulated extensively in the dark ages[1], for the use of the educated classes, it is equally and even more important to adduce proofs, that the word of God was diffused

[1] See "The Dark Ages;" a series of essays intended to illustrate the state of religion and literature in the 9th, 10th, 11th and 12th centuries, by the Rev. S. R. Maitland. 8vo. Rivingtons, 1844. The author's principal object is to shew that the knowledge of the Bible in the dark ages was much greater, and more general, than some modern writers would lead us to suppose. Mr Maitland's proofs are for the most part confined to the use of the Bible in Latin, and by the monks and clergy.

in vernacular translations, which all might understand. It may be alleged, that some of these vernacular translations were the work of religious professors whom the dominant Church condemned: but they ought not to be examined with less interest and curiosity on that account, but rather with more, because they afford the best means of judging of the orthodoxy or heterodoxy of those who came under the censure of the hierarchy.

Every translation is more or less an interpretation and an exposition of the creed of the translators, and of the religious investigations of the age in which it was made. The Latin Vulgate could be used by the learned only in the dark and middle ages, but the great question is, what provision was made for the multiplication and diffusion of the sacred books among the people, in the vulgar tongue, that such as could might read them, and that all might hear them read, "every man in his own tongue wherein he was born"?

The extracts from the Romaunt Version, which I here present to public attention, bear witness that there were some devoted scholars, whether within or without the pale of the Roman Church, who, in those days, when letters were taught to the few only, and books were beyond the purchase of the many, were moved by Divine Grace to supply all, who had access to scriptural instruction, with literal translations of Holy Writ, and to give a new impulse to spiritual life. These translations may be traced as far back as the twelfth century, and were the work of men, the distant forerunners of the Reformation, who, while most of their learned contemporaries employed their talents for the exaltation of the Roman Pontificate, and the subjugation of the human mind under it, were labouring for the supreme Head of the Church, and for "the true Light, that lighteth every man that cometh into the world." They are very superior to the imperfect interpretations of

Scripture, which were circulated about a hundred years later, after the model of the "Historia Scholastica," of Peter Comestor. Such, for example, as the "Bible Historiale" of Guiart des Moulins, completed in 1294, which, with some corrections and alterations, passed through sixteen impressions after the invention of printing.

That the Romaunt Version, from which the Gospel of St John in this publication is taken, was intended for as general use as the state of public instruction would allow, is manifested by the form in which the surviving copies have come down to us. They are, for the most part, small in size, portable, and simple in their decorations, and very unlike those splendid and ponderous folios of the Latin Vulgate, some of which, penned in characters of gold and silver, richly painted and illuminated, and enclosed in binding ornamented with gems and precious metals, invited admiration rather than study, and were consequently more fitted for high places than for the use of the people[1] in their own dwellings. No doubt there existed many copies of the Latin Vulgate in a smaller and more simple form; but the greater number of those, which have come down to us, are of a size that implied infrequent use, from their magnitude and *noli me tangere* decorations[2].

Without pretending dogmatically to assign the honour of having begun or completed a Romaunt Version to this or that community of Christians, or to speak with certainty

1 See "The Dark Ages," pp. 194—221, for a descriptive catalogue of many of these "costly and precious volumes," which, Mr Maitland remarks, "were considered as belonging to the treasury, rather than to the library of the church. They were," he says, "for the most part, brought out only on festivals, the church being provided with others for daily use." p. 213.

2 "Tales habere codices ditiorum olim erat, non vero eorum quibus res esset angusta domi." Sabatier, Vol. I. Præf. xxxiv.

Jerome remarked on the costly character of the sacred books in his time. Such splendid bindings denoted more reverence for the thing so decorated than desire to multiply copies.

on the date, or the origin of a work to which obscure priests and monks, who held the truth in secresy, or laymen, on whom the light had broken, may have lent their aid, my chief object is to bring into notice a vernacular translation, which has hitherto lain in the dust of manuscript libraries. The very existence of this venerable relic, which was certainly in use among the ancient Waldenses, whoever were the authors of the Version, was in later ages unknown, except to such investigators as Ussher, Le Long, and Raynouard. Simon, in his "Critical History of the Text of the New Testament," admits that he had never seen a copy of it[1]. But I shall discuss these points more fully as I proceed.

The LINGUA ROMANA or ROMAUNT, was, in one or other of its dialects, the vernacular language of the South of Europe, from the time when pure Latin ceased to be spoken[2], until the French, Spanish, and Italian languages were completely formed[3]; that is to say, from the eighth to the thirteenth or fourteenth century. It derived its name from ROMANIA[4], under which term the Gallic, Ita-

1 "I should here speak of the Bibles of the Vaudois, if I had any MS. copies." See English Translation of Simon, Part I. p. 208.

2 "Cette langue dernière (Latine) y subsista encore long temps: mais le commerce des Provinciaux avec les Visigots, les Bourgignons, les François et les autres peuples barbares dont ils étoient sujets, en altera si fort la pureté qu'il se forma enfin une nouvelle langue qu'on appella *Langue Romaine.*" Vaissette, Hist. Générale de Languedoc, vol. I. p. 238.

3 "Le midi de l'Europe avoit tiré du latin les langues vulgaires, que nous y voyons perfectionnées aujourd'hui, le françois, l'italien, l'espagnol. Le provençal, derivé de la même source, l'emportoit incontestablement sur toutes les autres, soit qu'il participât aux beautés du grec, qui fut long temps le langage des Marseillois, soit qu'il eut été plus tôt cultivé par des talens capables de l'embellir." Millot, Hist. Litt. des Troubadours. Tom. I. Discours prelim. lxxi.

4 "Elle commençoit cependant à se corrompre, et degenera enfin de manière qu'elle forma ce qu'on appella dans la suite *la Langue Romaine,* qui est a peu près la même qu'on parle aujourd'hui dans les provinces meridionales du Royaume, et qui dès le milieu du IX siècle se trouvoit déjà toute formée." Vaissette, Hist. Génér. du Languedoc, I. p. 327.

lian, and Spanish provinces of the Roman empire were designated[5] by the Northern nations, before the latter submitted to the imperial yoke of Charlemagne.

The LINGUA ROMANA, consisting of an intermixture of Latinisms and barbarisms, was also called by writers of the middle ages, LINGUA RUSTICA, VULGARIS, and GALLICA[6]. It was used, and generally understood, from the shores of the Adriatic to those of the Western coasts of France and Spain[7], and though it was distinguished by several dialects, yet it preserved its characteristic Latin features wherever it was spoken. As the natural consequence of its Latin derivation, and of its being for so long a period the vulgar tongue of the most populous and civilized regions of Europe, there must have been a greater number of literary productions in the Romaunt than in the German, or any other language of the West, from the time of the decline of the Latin to the cultivation of the French, Italian, and Spanish languages. The Romaunt was one of the two vernacular tongues into which the Councils of Tours and Rheims, at the suggestion of

[5] "Cette Langue, qui est une corruption du Latin, se forma d'abord dans ces provinces ou les habitans etoient en effet pour la plûpart Gaulois, ou Romains d'origine. De là vient sans doute que les auteurs du temps donnent à ces pays le nom de *Romaine*, de *Gaule Romaine*, ou de *France Romaine*." Ibid. p. 584.

[6] "Hinc colligi potest, in usu tunc fuisse Gallicam linguam, quam Romanam dicunt." Bouquet, Rec. des Hist. des Gaules, vol. x. p. 513, note (b). "Vulgaris hæc lingua, de qua hic agitur, profecto erat Gallica, ea nempe, quam Romanam diximus." Ibid. p. 527, note (a).

"Tunc cantilena Rollandi inchoata, ut martium viri exemplum pugnaturos accenderet." Ex Willielmi Malmesbur. Lib. iii. note (a). Rivetus noster, Tom. VII. Hist. Litt. Franc. p. lxxii., feliciter inde probat, linguam Gallicam seu Romanam jam tunc a multis annis apud nos fuisse in usu; scilicet anno 1066. Bouquet, Vol. XI. p. 184. See also Raynouard, "Lexique Rom." Vol. I. pp. xiv. xvi. xxix., and "Nouvelles Recherches sur les Idiomes Vulgaires de la France." Par Champollion-Figeac, p. 24, and Vaissette, Hist. Gén. de Languedoc, I. p. 584.

[7] Hist. Littér. de la France, Vol. XX. pp. 518, 519; Hist. des Langues Romanes, par Bruce-Whyte, Vol. I. pp. 375—7; Vol. II. 144, 166.

Charlemagne, enacted that the homilies of the Church should be translated[1]. It was the language which contributed to the revival of letters, and to the progress of thought and public opinion, in an age emphatically called *Dark*. It was the language of the Troubadours, in which all their poems and songs were composed and written: "The language of a thousand contemporary poets," (as Sismondi beautifully expresses it,) "the first formed, the most widely disseminated, and the most rapidly cultivated, of all the Southern European dialects[2]." It was the language in which the first great attempt was made to reform the corruptions of the Church, both by preaching, and by the circulation of religious treatises, in the twelfth and thirteenth centuries.

The Romaunt was also the language in which the first vernacular translations of Scripture were put forth, which were prohibited by ecclesiastical authority[3]: so that it had the singular distinction of exhibiting some of the earliest versions produced under the sanction of church-councils, as well as some of the earliest versions prohibited by the church-councils. But, unfortunately, as the taste of most of the French editors, into whose hands the remains of Romaunt literature have fallen, has been displayed in the publication of its frivolous and licentious productions, rather than in that of its sacred and moral compositions, few of the latter have as yet been made known; and for these few we are indebted to Raynouard and the collectors of Waldensian Remains.

I have great pleasure in referring the reader to the

1 Lab. Concil. Vol. VII. pp. 1261, 1263.

2 Littérature du Midi, Vol. I. p. 78.

3 By the Council of Toulouse, A.D. 1229. Can. 14. See Vaissette, Hist. de Languedoc, Vol. III. p. 383; Fleury, Hist. Eccles. Liv. 69, c. 58. Compare Vaissette, ibid.; Preuves de l'Histoire, pp. 115, 219, 271—307; in testimony that the vulgar tongue, in which the Scriptures were forbidden, was the Romaunt.

"Essay" of Mr George Cornewall Lewis, "On the Origin and Formation of the Romance Languages: containing an Examination of M. Raynouard's Theory on the Relation of the Italian, Spanish, Provençal and French, to the Latin." English literature has not a more valuable discussion on the subject than this. I have myself followed Raynouard's theory expounded in his voluminous works, "Choix des Poesies Originales des Troubadours," 6 Vols., and "Lexique Romane," 6 Vols., and I have adopted his term "*Langue Romane*" or *Romaunt Language;* but I consider that Mr Lewis has advanced many good reasons for speaking in the plural number of the Romance or Romaunt languages, and for contending that the variety of forms which the modern or corrupt Latin assumed in Gaul, Spain and Italy, before the French, Spanish and Italian were perfected, are not to be assigned to one intermediate vulgar tongue only, but to many. They were however so much alike in all their dialects, that I may be permitted to speak of the version in the present volume as *the* Romaunt, and not *a* Romaunt version, more especially as the Provençal-Romaunt of the Troubadours, taking *Provençal* in the extended sense of the word, is allowed to be the dialect in which there are more literary remains than in any other.

Mr Lewis, after doing justice to M. Raynouard's "extensive erudition, unwearied industry, and scrupulous accuracy of citation," questions the correctness of his theory, which is to this effect:—"that the Romance language, formed from the corruption of the Latin, was common to all the countries of Europe, in which the Latin had been spoken, and is preserved in a pure form in the poetry of the Troubadours; that it was a regular fixed language, having constant rules, and was universally understood over Roman Europe: that it was the common source from which all the modern languages were derived, so that all

the characteristic marks and idioms of each of these languages are traceable in the mother-tongue; and the resemblances of the forms of certain words in these languages is sufficient to prove, not only a community of origin, but also the existence of a common intermediate type, which has modified both the Latin and other languages, by operations of which the characteristic marks and the perfect unity may still be recognized[1]."

Instead of this theory, which is also that of Vaissette, Bouquet, Du Fresne, Le Long, Smollet, Millot, Champollion-Figeac, Ugo Foscolo and Balbi, and which supposes the Romance or Romaunt to be a universal language, arising from the corruption of the Latin, and which was afterwards modified into the Italian, Spanish, Portuguese, modern Provençal and French, Mr Lewis propounds the following: "I conceive," says he, "that the Italian and Spanish, and the languages (of France) of *oc* and *oil* being, together with their dialects, formed independently by the German working on the Latin, had in their origin fundamental differences, but still bore a strong likeness to each other; as years rolled on, each language assumed a more peculiar form, by dealing differently with the wreck which it had saved from the Latin, by altering more or less the original forms, and by following different principles of inflexion[2]."

Again: "In the following pages I shall attempt to shew," says Mr Lewis, "that although the ancient language of *oc*, the language spoken in Southern France and Catalonia, was *a* Romance language, it was not *the* Romance language, that it was merely one of the dialects, arising out of the change produced in the Latin by the Teutonic invasion." "The language of Southern France was doubtless a Romance language, as were the languages of Northern

[1] Essay, pp. 4, 5. [2] Essay, p. 54.

France, Spain, Italy, Savoy, and parts of Switzerland and the Tyrol[3]."

In another place, Mr Lewis, after cautioning his readers against making a confusion between *cognate* and *affiliated* languages, asserts that in the case of the Romance languages, though "they all owed their origin to the same cause, viz. the permanent subjugation by Teutonic races of a people speaking Latin; there is nothing in their character which cannot be explained without supposing a nearer affinity. They have just the amount of resemblance which might have been expected in languages derived from the same original, and just the amount of difference which might have been expected in languages formed under the same circumstances independently of each other.

'Facies non omnibus una,
Nec diversa tamen, qualem decet esse sororum[4].'"

Mr Bruce Whyte has also disputed the hypothesis of M. Raynouard, and examined the origin and genius of the Romaunt languages, in his very interesting work in three volumes, entitled "Histoire des Langues Romanes et de leur Littérature depuis leur Origine jusqu'au XIVme Siècle." Although the production of an Englishman, it is written in French, and was published in Paris in 1841.

But after all that may be said against our assuming any one dialect of the Romaunt to be the common type and origin of all the languages, which have been called Romaunt or Romance, the resemblances are so many and so strong, and the differences so insignificant, that a person speaking in one dialect could be understood by a stranger from a country in which another prevailed.

Mr Lewis, with the candour which distinguishes the whole of his Essay, refers to the narrative of a monkish writer in the reign of Charlemagne, in which an Italian

3 Essay, pp. 57, 58.

4 Essay, pp. 42, 43.

priest, who happened to meet a Spanish pilgrim in Germany, is represented to have understood the conversation, which was held in the language peculiar to Spain.

I therefore feel justified in producing texts from various MSS., and in calling them readings, though in different dialects, of *the Romaunt translation* of the New Testament; and in presuming that they had one common prototype of the 12th century, which was transcribed from time to time with such verbal alterations as subsequent choice and criticism might adopt.

With respect to the version of the Gospel according to St John, which I now submit to the examination of those who are competent to judge of its antiquity, I believe it to be part of the earliest complete version of the New Testament, which is now known to exist in any vernacular European language of the dark and middle ages, either in print or in manuscript.

Portions of the Old and New Testament, (such as the four Gospels in Anglo-Saxon, and the four books of Kings in the old French or northern Romaunt) have been brought to light in abundance, and illustrate the condition of biblical literature in various ages and dialects; at the same time that they encourage us to hope for the discovery of more treasures of the same kind. But where can we find the four Gospels, the Acts of the Apostles, the apostolic Epistles and the Apocalypse, as an entire and complete vernacular version of any country in Western Europe, of so early a date, as I hope to prove the Romaunt version to be? The peculiarity, therefore, of the present volume consists in its being the specimen of a more exact translation, and of a more copious collection of holy Scripture than has hitherto been published as a work of the dark and middle ages. Other existing specimens of the same date are but fragments of versions, the greater part of which is lost, if they were ever finished. This is a spe-

cimen of a complete version, which was supposed to have perished, but is still in existence.

The Gospel of St John has been selected for publication, because of its doctrinal character, and on this account it offers the best means of testing the correctness and orthodox views of the translators.

"The Gospel of St John," said Luther, "contains all the articles of the Christian faith, and all that the decisions of the four General Councils were meant to prove, relating to the Person and Godhead of Christ, as much as if the other Evangelists, and St Peter and St Paul, had never written a line[1]."

I feel myself bound to offer a few remarks in explanation of my assertion, that no complete translation of the New Testament in any European language, since Jerome's Vulgate, has been produced of a date earlier than that of the Romaunt version. Beda's mention of scriptural translations in the five languages[2] of Britain, (if such indeed be the meaning of the passage,) is unaccompanied with any proof of the fact.

The Anglo-Saxon work of Cædmon in the seventh century, was, as far as I know, the first well-authenticated attempt after that of Ulfilas (of which portions of the four Gospels and of other Books only remain) to familiarize the ear with the word of revelation in a vernacular tongue of the north. But this was only a metrical paraphrase of a few of the sacred books, or rather a poem founded on scripture history. A reference to Beda's account[3] of it, with an

[1] Luther's Councils and Churches, translated by Smyth, p. 158.

[2] "Hæc in præsenti, juxta numerum librorum quibus Lex Divina scripta est, quinque gentium linguis unam eamdemque summæ veritatis et veræ sublimitatis scientiam scrutatur et confitetur; Anglorum videlicet, Brittonum, Scottorum, Pictorum et Latinorum, quæ meditatione Scripturarum ceteris omnibus est facta communis." Beda, Hist. Eccles. Lib. I. cap. 1. § 7.

[3] Id. Lib. IV. cap. 24.

examination of the poem itself[1], will shew that it contains scarcely any thing that can be called a *translation* of any part of the inspired text.

The Anglo-Saxon versions of the Psalter, and of some of the Scripture Lessons of the Ritual, made at the beginning of the 8th century, under the auspices of Aldhelm, bishop of Sherburne, and improved from time to time, were among the earliest of literal translations[2].

The Gospel of St John, rendered by Beda into his native tongue, is lost[3]. It is said by some, that Beda translated the whole Bible, but this rests on doubtful authority.

The interlinear translation of the four Gospels in the Durham Book is attributed to Aldred, in the reign of king Alfred[4].

The Heliand, a Teutonic Harmony of the Gospels of the 9th century, is a metrical paraphrase of the Sacred History of Jesus Christ.

The four Gospels in Anglo-Saxon, printed by Fox in 1571, under the patronage of Archbishop Parker, reprinted by Marshall and Junius in 1665, and again, after having been collated with the best MSS., by Mr B. Thorpe, in 1842, bear the marks of having been the production of different hands and of different ages. One of the copies used in the reprint was once in the possession of Bishop Leofric, who died in 1073. But whatever may the antiquity of any of these versions, they are portions only of the New Testament.

1 Cædmonis Monachi Paraphrasis Poetica Anglo-Saxonice conscripta. Amsterdam, 1655. See also Thorpe's Ed. of Cædmon's Metrical Paraphrase of SS. in Anglo-Saxon.

2 See Rituale Ecclesiæ Dunelmensis, published by the Surtees Society. 1840, Vol. I.

3 See Stevenson's Introduction to the Works of Beda, published by the Historical Society, and Whelock's Pref. to Hist. Eccles. Bedæ.

4 The Durham Book, MS. Cott. Nero, D. 4.

The works of Ælfric, whose biblical studies and various additions to the collection of Anglo-Saxon translations of Scripture, towards the close of the 10th century, have given him a name of renown, cannot be considered as exact translations. He did not profess to supply the text literally. His productions, allowing all that are called Ælfric's to have been his, are for the most part selections from the historical books in the form of paraphrases, homilies, abridgments, and summaries; and, according to his own statement, he shrunk from the attempt to translate holy writ word for word[5].

The same may be said of the early German versions, which are thought to be anterior to the Romaunt; they are either fragments, harmonies, or paraphrases. When Charlemagne, and the Ecclesiastical Councils of the first part of the 9th century, endeavoured to promote translations of Scripture in German, most probably many were produced in consequence of the imperial and hierarchical mandates. But they have all disappeared, excepting a Harmony of the Gospels[6], translated from Tatian, and a Metrical Paraphrase of the Gospels by Otfrid; both of these have been printed[7].

The Psalter of Notker in German was the work of the following century[8], (the 10th), and several rhythmical and prose attempts to paraphrase parts of Scripture, such as the paraphrase of the Canticles by William or Willeram of Bemberg[9], were circulated, but nothing that may be called

[5] See Ælfric's preface to his Book of Homilies in Wanley's Antiq. Lit. sept. lib. p. 186.

[6] Tatiani Harmoniæ Evangelicæ Antiquissima Versio Teutonica. Gryphiswald, 1706.

[7] Thesaurus Antiquitatum Teutonicarum; J. Shilteri. Ulm. 1728. pp. 1—400, Vol. I.

[8] This is also printed in Shilter's Thesaurus, Vol. I. part 2, pp. 1—270.

[9] Ibid. pp. 1—69. Mr Maitland speaks of this as "one of the most early versions of Scripture into the Vernacular tongue." Dark Ages, 189.

a German translation of the New Testament, has been brought to light as a veritable relic, older than the Romaunt Version.

Ecbert[1], who flourished about 1160, tells of certain "Heretics" of the Diocese of Cologne, "who were furnished with words of holy Scripture;" but he does not say *how*, or in what dialect.

Gerbert[2] makes mention of some German translations of Scripture condemned by the Synod of Treves in 1231, but he has not given any specimens of them.

A translation in old Norman French of the four books of Kings, assigned to the 12th century, was printed in Paris in 1841, entitled, '*Les quatre Livres des Rois,* traduits en François du XIIe Siècle, suivis d'un Fragment de Moralités sur Job, et d'un choix des Sermons de St Bernard; publies par M. Le Roux de Lincy.'

De Serres, in a passage cited by Le Long[3], mentions a French translation of some parts of Scripture, made by command of Lous IX., who died in 1272; but whether any copy be extant is doubtful.

The earliest French translation of the Bible (so called) was completed in 1294[4], by Guiart des Moulins, who took Peter Comestor's Historia Scholastica for his guide, and

[1] Bib. Patr. 4 pars, 2, 78, cited by Maitland. "Facts and Documents," p. 507.

[2] Inquisitiones in Vet. Liturg. Aleman. Gerbert. pars 1. cap. iii. p. 55.

[3] Bib.. Sac. pars 1, p. 315.

[4] MS. No. 6702. Bibl. du Roi. Paris. See a description of this MS. by M. P. Paris, Les Manuscrits François de la Bibl. du Roi, Vol. I. p. 6. Paris, 1836. Since the above was written, sir F. Madden and Mr Forshall, of the British Museum, have spoken to me of a folio volume, containing a MS. (apparently of the 13th century) of a translation in Norman French of a great part of the Old Testament; but these gentlemen stated, that as the MS. does not belong to the British Museum, they had not had opportunities of examining it with sufficient attention to pronounce upon it. I doubt whether it is any thing older than a copy of Guiart des Moulins' work, of which Simon said that he had found no translation in French

translated as much of it as suited his purpose: but occasionally substituted other readings and interpretations; more particularly in the New Testament. The text is confused, by being mixed up with a running commentary, from which there is nothing to distinguish it, and the original is often abridged and disfigured. This went under the name of the first French Bible, and long continued to be the favourite version in France, or the text on which other translations were based[5]; (those, for example, attributed to Nicholas Oresme and Raoul des Presles, in the 14th century) until the time of the Reformation[6].

The performance of Peter Comestor[7], which, unhappily for biblical literature in France, Guiart des Moulins took for his text, was one of those fanciful productions of the 12th century which usurped the place of holy Scripture, and afterwards did much injury to Christianity; for it was not only translated and widely circulated in France, but

more ancient. (See English Translation of Simon's Crit. Hist. of Texts of the New Testament, p. 208.)

The editor of the Four Books of Kings mentions some *partial* translations of the Bible in the 13th century: "Parmi les traductions partielles de la Bible faites au XIIIe siècle, il faut en remarquer une de l'Apocalypse, dont le texte se retrouve dans plusieurs manuscrits de cette époque, et même dans quelques-uns du siècle suivant. Cette traduction, qui est accompagnée d'un commentaire assez curieux, parait avoir été très répandue dans la Normandie et dans l'Ile-de-France; l'on ne distingue entre ces textes d'autres différences que celles de l'orthographe, chaque copiste ayant adopté celle qui lui étoit familière." Quatre Livres des Rois. Introd. pp. xv., xvi.

[5] M. P. Paris, in the 7th volume of "Les MSS. François de la Bib. du Roi," published in Paris, 1848, speaks of the discovery of a MS. No. $7268^2.^2$, "La Sainte Bible," which he considers to be a translation of the 12th century. In a subsequent page I shall endeavour to shew, that this manuscript, which I have examined, contains nothing older than the translation of Guiart des Moulins.

[6] Simon says, this work of Guiart des Moulins has never been printed. Perhaps not the very work itself, but translations on the same basis, or rather imitations, which vary very little from it, are in print.

[7] Peter Comestor died between 1190 and 1198. Cave (Hist. Lit. Vol. I. p. 592) says in 1198.

in other countries also. It is full of the most absurd fables intermixed with sacred history, and its glosses are extremely puerile, and unsupported by a shadow of authority[1].

Simon, in his "Histoire Critique du Vieux Testament," describes the book of Comestor in terms of just censure. "His design was not simply to give the words of holy Scripture, but to explain them, sometimes by the fathers, and sometimes by profane authors; so that this history of the Bible is by no means pure. It has been abridged and translated into most languages; and there are many who would rather read Scripture in this scholastic history of Peter Comestor[2], than in the versions of the Bible, so that it has led to a great neglect of holy Scripture[3]."

The earliest Italian Bible is assigned to Jacobus de Voragine, contemporary with Guiart des Moulins, but on very uncertain authority[4].

The end of the 13th century seems to have been distinguished by the production of many biblical translations. Alphonso, king of Castile, ordered some of the books of Scripture to be rendered into his native tongue about the year 1280[5].

Probably the circulation of the Romaunt version, although it was prohibited and condemned to destruction, led to this movement on the principle of counteraction. The first complete Spanish version by Boniface Ferrer, assisted by his brother Vincent, was about A.D. 1400.

[1] An Apologist (in Dub. Review, No. II. p. 381) for this and for similar dealings with the word of God, has ventured to assert that it "contains *almost all* that is of real importance in holy Scripture, and admits at the same time that its text is in many instances considerably abridged."

[2] It was printed in 1473, 1483, 1486, 1518, and many times afterwards. There are four copies of it in manuscript in the library of the dean and chapter of Durham, so generally was it diffused.

[3] Simon, Hist. Crit. Liv. III. c. x. p. 413.

[4] See Ussher, Hist. Dogm. p. 154, and Le Long, Bib. Sacra, pars I. p. 353.

[5] Le Long, Bibl. Sacr. I. p. 361.

An eminent Spanish ecclesiastic, who wrote a book in defence of vernacular versions, in 1556, informs us, that the beginning of the 15th century was the period at which Spain possessed the Bible in her native tongue[5].

Wiclif's well-known English translation was a few years earlier, about 1380[6].

That the Romaunt version may be confidently assigned to a date earlier than that of any complete version of the New Testament, which has yet been produced, whether in German, French, Italian, Spanish, or English, is now to be shewn.

I believe it to have been a work of the 12th century, a period remarkable for many new endeavours to translate and to circulate copies of Scripture in the vulgar tongue; and more particularly in those countries where the Romaunt was spoken. Various causes concurred to render this century an age of scriptural enquiry.

I. The supposed completion of the prophetic period of 1000 years, after which it was expected that the world would be coming to an end, and the increased anxiety to search Holy Writ for the interpretation of passages predictive of that fearful event[7].

II. The inquisitive and restless spirit excited by the Troubadours and Trouvéres in their public contests and

[5] See "Frederici Furii Cæriolani Valentinini Bononia, sive de libris sacris in vernaculam linguam convertendis libri duo." This is one of the most learned, and, considering when and by whom it was written, and to whom it was addressed, one of the most extraordinary vindications of vernacular translations that was ever published.

[6] Archbp. Ussher, in his "Historia Dogmatica de SS. Vernaculis," makes mention of an English translation executed by an unknown hand in 1290, and refers to three copies of it in MS. extant in Oxford. v. p. 154. The English translation attributed to Trevisa is a doubtful matter.

[7] See Glab. Rodol. Hist. Lit. III. c. vii.; Baron. Annal. ad an. 1001, n. 1; Fleury, Discours sur l'Hist. Eccles. depuis l'an 600 jusqu'à l'an 1100, n. 5; Hist. Litt. de la France, XVI. p. 281; Mosheim, Eccl. Hist. Sæc. X. p. 2, c. iii. § 3.

poetical competitions; by their wandering habits and transmission of new opinions from place to place; by their revival of literature; and by their warm and powerful advocacy of political and religious liberty.

III. The profligacy of too many of the clergy, and the curiosity awakened in the laity, by the disorderly lives of the clergy, to examine the scriptural evidence and the title-deeds, on which a privileged class (so debased as was the sacerdotal in the 12th century) rested its claims to exercise authority over the conduct and consciences of the people.

On the very confines of the papal dominions a son of the Church, indignant at the vices of his brethren, and groaning under the oppressive yoke of a bishop of Florence his superior, dared to compose, at the beginning of the 12th century, a poem containing the following passage:

Ipsa, caput mundi, venalis curia Papæ
  Prostat, et infermat cætera membra caput.
Sacrum cerne nefas, utrumque pudentius ævo,
  Venditur in turpi conditione foro:
Crisma sacrum, sacer ordo, altaria sacra, sacrata
  Dona; quid hæc ultro? Venditur ipse Deus.

(Henrici Septimallensis Poem. eleg. de diversitate fortunæ et philosophiæ consolatione. Leyserus, T. III.)

It is more astonishing still that this poem, barbarous in regard to style, but full of noble and evangelical sentiments, and not devoid of imagination, should have been publicly read in the schools at this period; an irrefragable proof that the spirit of reform existed long before the day when it was preached by its greatest disciple. (Tiraboschi, T. IV. l. iii. c. 4. p. 348)[1].

IV. The zealous efforts of the pious and learned among the clergy, of men like St Bernard, to revive religious purity, and, on the strength of scriptural reasoning,

[1] See Bruce Whyte, Hist. des Langues Romanes, Tom. II. p. 146.

to rouse their unworthy brethren from their indolent and selfish habits of indulgence.

When the people listened to such sermons as those of the abbot of Clairvaux, (which were delivered in the vulgar tongue[2], and which were not only full of quotations from the Scriptures, but abounded in thoughts, images, and phraseology, which savoured strongly of divine truth,) the better part of the audience could not but desire to draw from the same fountain, and to have the whole word of God laid before them, in their own vernacular language.

V. The rise of the Waldenses and Albigenses, a more organized and powerful body of religionists than any which had previously opposed themselves to the dominant Church, and who professed to base their opposition on scriptural grounds.

For these reasons, we may assert that the twelfth Century was distinguished as an age of Scriptural inquiry. Many writers of this Century bear witness to the circulation of Scripture in the vulgar tongue, and some of them make express mention of books of the New Testament in that vernacular language, which was called sometimes Romaunt, and sometimes Gallic. Among these was Walter Mapes, who stated that he saw a volume presented to the Pope at the Lateran Council in 1179, written in the Gallic language, and containing the text and Glosses of the Psalms, and of many books of the Old and New Testament[3].

[2] See selections from these in "Documens sur l'Histoire de France, Les Quatre Livres des Rois, &c. &c., publiés par M. Le Roux de Lincy," 1841.

[3] "Vidimus, in concilio Romano sub Alexandro Papa Tertio celebrato, Valdesios, homines idiotas illiteratos, à primate ipsorum Valde dictos, qui fuerat civis Lugduni super Rhodanum, qui librum Domino Papæ præsentaverunt linguâ conscriptum Gallicâ, in quo textus et Glossæ Psalterii plurimorumq'; legis utriusq'; librorum continebantur." Ussher, De Chr. Ecc. Suc. cap. viii. p. 112.

In comparing Ussher's printed quotation from Mapes with the Bodleian

A Letter of Pope Innocent III., addressed to the Bishop and Chapter of Metz in 1199, directed the attention of that Bishop and his Clergy to the fact, that the Gospels, the Epistles of St Paul, the Psalter, and other sacred books, had been translated into Gallic; and that it was necessary to ascertain who were the translators, and what was their object[1].

Albericus in his Chronicle speaks of certain books of Scripture, which had been translated from the Latin into Romaunt[2].

Without adducing other testimonies, here is evidence enough to shew that the Gospels, and some Epistles, had been translated into the vulgar tongue, called Romaunt, or Gallic, before the end of the twelfth Century.

The four Books of Kings, and a fragment of the "Moralités sur Job," in a Northern dialect of the Old French or Romaunt, to which I have already referred, have been edited under the title of Translations of the Twelfth Century; but Le Long thought they were as old as the latter part of the eleventh[3].

MS., I could but admire that great writer's accuracy. Evidently Ussher had not been satisfied with the clear and legible copy of James, who was librarian of the Bodleian library from 1600 to 1620, and had transcribed the MS.; but he carefully read and made use of the very difficult MS. itself. The copy of James is extremely faulty. In one instance he has left out a whole sentence, and in several places he has given erroneous readings.

[1] See Baluzii, Epist. Inn. 3, Epist. 141. Tom. I. pp. 432, 434. "Sane significavit nobis venerabilis frater noster Metensis episcopus, per literas suas, quod tam in diocesi quam in urbe Metensi, laicorum et mulierum multitudo non modica, tracta quodammodo desiderio scripturarum, Evangelia, epistolas Pauli, Psalterium, moralia Job, et plures alios libros sibi fecit in Gallico sermone transferri."

[2] "In urbe Metensi, pullulante secta quæ dicitur Valdensium, directi sunt quidam Abbates ad prædicandum, qui quosdam libros de Latino in Romanum versos combusserunt." Chronicon Alberici Trium Fontium Monachi, apud Recueil des Historiens des Gaules et de la France. Vol. XVIII. p. 763.

[3] Bib. Sac. I. 322.

There is therefore nothing extravagant in the date which I have assigned to the Romaunt Version of the New Testament.

But allowing that such vernacular versions as those mentioned by Mapes, by Innocent III., and by Albericus, were made in the twelfth Century, we must prove that they did not all perish in ages of destruction and neglect.

The Council of Toulouse, in 1229[4], prohibited the use of the Romaunt Version; other provincial Councils did the same; and James, King of Arragon[5] proclaimed a statute against it; and therefore it has been inferred that most of the copies were destroyed. But, however severe were the measures against perpetuating the Romaunt Version, I will now shew that we can trace the existence of copies of it, through different periods, up to the present time.

Vaissette records an inquisitorial process in 1237, at which persons were accused of *reading* the *Gospel* in the *vulgar* tongue in Languedoc[6]; that is, in the Romaunt.

Reiner states (A.D. 1250) that there were people, es-

[4] "On defendit aux laïques d'avoir chez eux des livres de l'ancien et du nouveau Testament, excepté le Pseautier, le Breviaire, ou les heures pour l'office divin; qu'il n'étoit pas même permis de garder traduit en langue vulgaire." Vaissette, Hist. Gén. de Languedoc, Vol. III. p. 383; sub anno 1229, de Con. de Toulouse.

"C'est la première fois que je trouve cette défense: mais nous pouvons l'expliquer favorablement, en disant que les esprits étoient tellement aigris, qu'on ne pouvoit arrêter les contestations qu'en ôtant les livres saints dont les hérétiques abusaient." Fleury, Hist. Eccl. Liv. 69, c. lviii. Vol. XVI. Paris, 1751.

[5] "Statuimus ne aliquis libros veteris vel novi Testamenti in Romanico habeat." Le Long. Bib. Sac. I. p. 361.

[6] Vaissette, Hist. de Languedoc, Vol. III. p. 411. "On trouve dans les informations ou dans les jugemens . . . que les hérétiques, nommez vulgairement Vaudois dans le païs, lisoient l'Evangile en langue vulgaire." An. 1237.

pecially the Pauperes Lugdunenses, who had the whole of the New Testament and great part of the Old Testament in the vulgar tongue[1].

Singularly enough, in the will of an Englishman, who died in 1345, there is express mention of a Romaunt Bible, "Etiam Bibulam (Bibliam?) in Romanam Linguam translatam[2]."

The reason assigned for putting forth a new edition of the French Bible in the reign of Charles V. of France, between 1364 and 1380, was to supplant the use of the Waldensian or Romaunt translation[3]; therefore copies of the latter were extant in 1380.

Seyssel, Archbishop of Turin, visited the Waldenses of Piedmont in the year 1517, and in his Treatise against them, he speaks of their use of Scripture in the vulgar tongue[4]. Le Long, Raynouard, and Champollion-Figeac, identify the Romaunt with the Waldensian dialect.

In a MS. collection of Letters and other documents, relating to the mission of George Maurel (or Morel) and Peter Masson to Bucer and Œcolampadius in 1530, preserved in Trinity College, Dublin, (Class C. Tab. 5. No. 18. ex Bibl. Ussher.), there is frequent mention of vernacular books of the Old and New Testament, then possessed by

1 "Audivi et vidi quendam rusticum idiotam, qui Job recitavit de verbo ad verbum; et plures, qui totum Novum Testamentum perfecte sciverunt." Reinerus contr. Valdenses, ex Bibl. Patr. Tom. IV. pars 2, p. 747. Paris, 1624.

"Item, quidquid predicatur, quod per textum Bibliæ non probatur, pro fabulis habent. Item, dicunt, quod sacra Scriptura eundem effectum habeat in vulgari, quem in Latino. Unde etiam conficiunt in vulgari et dant Sacramenta.

"Item, Testamenti Novi textum, et magnam partem Veteris vulgariter sciunt corde." Ibid. 751.

2 See Testamenta Eboracensia, p. 10, in Vol. II., 1836, of the Publications of the Surtees' Society.

3 Du Tillet. Chron. Abrégé des Rois de France, tit. Charles V., cited by Simon, p. 212.

4 See Claudii Seysselli adv. errores et sectam Waldensium disputationes. Paris. (1520.) fols. iv. v. vi.

the Waldenses; and texts quoted from these, correspond almost verbatim with passages in the Dublin copy of the Romaunt Version, of which I am now treating[5].

Perrin, in his "Histoire des Vaudois," published 1619, asserts that a New Testament, and many other manuscript Treatises, in the Waldensian language, were then in his hands[6].

Archbishop Ussher eventually obtained the New Testament, (called the Dublin MS. in this volume), and most of the other books, papers, and parchments, which had belonged to Perrin[7].

5 The following are a few passages selected from the MS. Class C. Tab. 5, No. 18, and compared with the Dublin MS. of the New Testament:

MS. CLASS C. TAB. 5. NO. 18.	DUBLIN MS. OF THE NEW TESTAMENT.
Que aquilh que son spiritual ensegnon en esperit de soevecza. Fol. 30.	Vos liqual se spiritual ensigna luy . . . en sperit de . . . soyvecza. Gal. vi. 1.
Mege besogna a li malate he non a li san . . . e que (non) fragnan la canna casa, ni stegnan lo lin fumant. Fol. 30.	Li san non han besogna de mege, mas aquilh que an mal. Mark ii. 17. Cana cassa non fragnare, e lin fumant non amortare. Matt. xii. 20.
Anna e ensegna totas las gent bateiant . . . Qui creyre esser bapteia. Fol. 37.	Donca, annant ensegna totas las gent e bateia lor. Matt. xxviii. 19. Aquelque creire e sere bateia. Mark xvi. 18.
Un pov de levan corromp tota la masa. Fol. 45.	Petit de levan corrump tota la massa. 1 Cor. v. 7.
La carita non quer aquellas cosas que son soas. Fol. 47.	Carita . . . non quer aquellas cosas que son soas. 1 Cor. xiii. 5.
Lo filh del home non havia alqual luoc enclines lo seo cap. . . . Fol. 58.	. . . non a enqual luoc encline lo seo cap. Matt. viii. 20.

6 Perrin, Hist. des Vaudois, Part I. p. 57.

7 A letter from Usher to Lydyat, in 1611, speaks of his search after documents to throw light on the history of the Waldenses; and in July 1634, one of the Egerton family wrote thus of an interview which he had with archbishop Ussher:—" I had much private conference with him; and after dinner hee tooke mee into his closett, where, although there bee

The Collection is now preserved in the Library of Trinity College, Dublin, and has been accurately described by Dr Todd in the British Magazine, Vol. XIX.

Leger tells of the destruction of many of the Waldensian copies of Scripture, but asserts that he had been able to preserve one, which he had given to Morland[1], Cromwell's ambassador to the Duke of Savoy, in 1655; and this copy Morland declared he had deposited in the Library of the University of Cambridge, in 1658[2].

Besides the two mentioned by Perrin and Leger, Le Long, in his "Bibliotheca Sacra," speaks of four other Romaunt copies; namely, one at Zurich; a second in the possession of Thomassin de Mazaugue, son of a senator of Aix; and two in the King's Library at Paris.

He thus describes them, having first stated that the Catalan, Piedmontese, and Provençal dialects, (that is to say, the language of the sub-Alpine Waldenses of Piedmont, Provence, and Dauphiné) are dialects of the Romaunt[3].

"Biblia Lingua Romanensi.—Hoc vocari possunt nomine dialectus Pedemontana, Provincialis, Catalana, et Rhætica, quæ licet ex aliis vicinarum regionem linguis plurimas habeant locutiones, suam tamen originem videntur ducere

not verye many bookes, yet those that are, are much used and imployed. Herein he shewed mee the whole workes of the Waldenses, which are verye rare; they cost him £22 sterling. They are in folio and octavo, about ten or twelve volumes. The language wherein they are printed is a miscellaneous language, mixt French and Spanish; these were sent him from a Councellor in Fraunce, as alsoe a copie of the plotts and designes and proceedings of the Inquisiteors in Fraunce." This statement is taken from the Christian Examiner, Vol. II. p. 219.

[1] Leger, Hist. des Eglises des Vallées de Piemont, pars 1, pp. 21, 22.

[2] Morland, History of the Evangelical Churches of Piemont, p. 98.

[3] Mr Champollion-Figeac has expressed the same opinion as Le Long. "Mais il ne faut pas oublier, que dans des temps peu reculés le Piemont n'eut d'autre langue que celle de la France meridionale, de l'Italie, et de l'Espagne, c'est a dire le *Roman*." Nouvelles Récherches sur les Idiomes Vulgaires de la France, par M. Champollion-Figeac, p. 24, note.

ex lingua Romana sequioris ævi, seu potius ex idiomate veteri Italico, Gallico, et Hispano, quod vulgo Langue Romance appellatur, juxta hæc verba Caroli du Fresne du Cange in Glossario Latino ad Verbum Romancium: '*Romancium* etiam appellant Hispani vulgare suum idioma, quod ut et Gallicum ac Italicum a Romano seu Latino sumat originem.'

"1. Novum Testamentum lingua Pedemontano-Vallensi per Barbetum quemdam seu ministrum Vallensem translatum. Codex in 12^0 scriptus post annum M.C. *Bibl. Civica Tigurina, Ottius.*

"2. Novum Testamentum ad usum Valdensium, sc. quatuor Evangelia, septem Epistolæ Canonicæ, quatuordecim Epistolæ Sancti Pauli, et Actus Apostolorum. *Deinde* Proverbia Salomonis, Ecclesiastes, Canticum Canticorum, priora decem capita Libri Sapientiæ, et quindecim priora Ecclesiastici. Codex spissus in 4^0 integer, in quo nihil deest, in membranis a quadrigentis annis circiter exaratus, at versio antiquior, *Sicut ad me scripsit D. Thomassin de Mazaugue, filius Senatoris Aquensis, penes quem extat hoc exemplar,* quod usui Valdensibus fuisse, multis probari potest argumentis, præsertim ex Oratione Dominica, quæ eadem est duobus verbis duntaxat mutatis ac in Codice Johannis Leger, pag. 40. Hist. Valdensium. Hoc exemplar etiam describit Epistola D. Remerville de S. Quentin, scripta anno 1704, et edita in collectione quæ vulgo dicitur 'Pièces Fugitives d'Histoire et de Littérature,' 2 parte, anni 1704. p. 270.

"3. Novum Testamentum lingua Provinciali in 4^0. *Bibl. Regia Cod.* 8086.

"4. Biblia Catalana. Codex membranaceus optime exaratus, 3 vol. in folio. *Bibl. Regia Cod.* 9831, 9833[4]."

[4] Le Long, Bib. Sac. Vol. I. pp. 368, 9.

Raynouard calls the Parisian copy (No. 8086) which is printed in this volume, Romance-Provençal, and represents the dialect to be the same as that of the "Roman de Jaufre" (Bibl. du Roi, Paris MS. No. 7988); "Lo Libre de Vicis e de Vertuz" (No. 7693); and "Vida de San Alexi" (No. 7693)[1].

This corresponds with what philologists have said on the identity of the Gallic and the Romaunt, with the language known as the vulgar tongue of the South of Europe, before the formation of French, Italian, and Spanish.

In this language, then, according to Le Long, there were four copies of the New Testament, besides that of Leger and Morland, still extant at the beginning of the last century. Three of them remain where they were in Le Long's time, one at Zurich, and two in Paris[2].

The Cambridge copy of Leger and Morland is lost; but that which belonged to Thomassin de Mazaugue has, I think, been traced to the Public Library at Grenoble. I have also discovered another copy, which I believe to be that described by Remerville de St Quentin in "Pièces Fugitives de l'Histoire de Litterature," (part II. anno 1704, p. 270.) see p. xxv. It is preserved among the public Archives at Lyons. Le Long identifies the MS. described by Remerville with that of Thomassin de Mazaugue, but the supplement to Natalis Alexander's "Historia Ecclesiastica" hints that it may have been a Codex similar to, but not the same as, Thomassin's[3].

1 Raynouard, Choix des Poesies des Troubadours, Vol. I. p. 441.

2 I say *two* in Paris, because I believe the MSS. mentioned by Le Long are the same which I am about to describe.

3 "Duodecimo sæculo, quum primum exorti fuere Waldenses, nostrorum deutero-canonicorum auctoritate detrahere non visi sunt. *D. Thomassin de Mazaugue*, filius Senatoris Aquensis, scripsit olim ad R. P. Le Long, eruditum oratorii presbyterum, in sua minori bibliotheca exstare lingua partim Pedemontana, partim provinciali, imperfectum scripturarum codicem, quo

The reader will be assisted, in forming his opinion of the version of the New Testament in the Ancient Romaunt Language, by the following account of the six copies which remain, namely :—

The Dublin MS. A. 4.	No. 13.
The Grenoble MS.	No. 488.
The Zurich MS.	No. $\frac{169}{706}$ C.
The Lyons MS.	No. 60.
The Paris MS.	No. 8086.
The Paris MS.	No. 6833. (olim 9833.)

Fac-similes of the Grenoble, Zurich, and Paris MSS. are annexed, with the first Chapter of the Gospel of St John, according to the reading of each of the various Manuscripts.

antiquitus usi sunt Waldenses. In eo autem codice leguntur 4 Evangelia, 7 Epistolæ Canonicæ, 14 Epistolæ S. Pauli, et Actus Apostol. Deinde Proverbia Salomonis, Ecclesiastes, Canticum Canticorum; priora 10 capita Libri Sapientiæ, et 15 priora Ecclesiastici. Insuper *D. Thomassin de Mazaugue* contendit suo codici inesse canitiem 400 annorum, versionem vero esse antiquiorem. Codicis hujus MS. aut *saltem cujusdam huic similis* mentionem fecerat *D. Remerville de Saint Quentin* in Epistola, quam anno 1704 scribebat: edita illa fuit in collectione Gallica, quæ vulgo dicta est Pièces Fugitives de l'Histoire et de Littérature, Part II. an. 1704, p. 270. Ad Natalis Alexandri Hist. Eccles. Sup. Tom. XIX. p. 75."

THE DUBLIN MS.

THE FIRST CHAPTER OF THE GOSPEL ACCORDING TO ST JOHN, IN THE ROMAUNT DIALECT. FROM A MS. IN THE LIBRARY OF TRINITY COLLEGE, DUBLIN. MSS. CLASS A. TAB. 4. NO. 13. *Ex. Biblioth. Usser.*

INCIPIT EVVANGELIUM SECUNDUM JOANEN.

1 Lo filh era al comenczament, e lo filh era enapres
2 Dio, e Dio era lo filh. Aiczo era al comenczament
3 enapres Dio. Totas cosas son faitas par luy; e alcuna
4 cosa non es faita sencza luy. Ço que fo fait en luy
5 era vita, e la vita era lucz de li home. E la lucz lucit
en las tenebras, e las tenebras non cumpreseron ley.
6 Home fo trames de Dio, alqual era nom Johan.
7 Aquest venc en testimoni, qu'el dones testimoni de
8 lume, que tuit cresesan par luy. El non era lucz, mas
9 qu'el dones testimoni de lume. Lucz era vraya, laqual
10 enlumena tot home venent en aquest mont. El era al
mont, e lo mont fo fait par luy, e lo mont non conoc
11 luy. El venc en las proprias, e li seo non receopron
12 luy. Mas qualque qual receopron luy, done a lor poesta
esser fait filh de Dio, aquilh liqual creseron al nom de
13 luy: Liqual non son de sang, ni de volunta de carn,
14 ni de deleit de babron, mas son na de Dio. E la pa-
rolla fo fayta carn e abite en nos, e nos veguen la
gloria de luy, gloria enayma d'un engenra del paire,
15 plen de gracia e de verita. Johan done testimoni de
luy, e cridava diczent, Aquest es loqual yo dis, loqual
ven enapres mi e fo fait devant mi, car el era premier
16 de mi. E nos tuit receopen gracia per gracia de la
17 pleneta de luy. Car la ley fo dona per Moysent, mas
18 gracia e verita fo faita par Yeshu Christ. Alcun non

vic unca Dio, si non un engenra filh, loqual es al sen
19 del paire, el meseyme o recointe. E aquest es lo
testimoni de Johan, cant li Judio de Jerusalem tra-
meseron luy preyres e diaques qu'ilh demandesan luy:
20 Tu qual sies? El cunfesse e non denegue; e cunfesse,
21 car yo non soy Christ. E demanderon luy, Donca
qual cosa? Sies tu Helia? El dis, Non soy. Sies tu
22 propheta? El responde, Non. Donca ilh diseron a
luy, Qual sies? que nos donen respost a aquilh liqual
23 trameseron nos. Qual cosa dis de tu meseyme? E el
dis, Yo voucz del cridant al desert, Endreicza la via del
24 Segnor, enayma Ysaia propheta dis. E aquilh liqual
25 eran ista trames eran de li pharisio. E demanderon
luy, e diseron a luy: Donca si tu non sies Christ, ni
26 Helia, ni propheta, perque bapteias? Johan responde
a lor, diczent, Yo bapteio en aiga, mas al mecz de vos
27 iste loqual vos non sabe. El meseyme es loqual es a
venir enapres mi, loqual fo fait devant mi, delqual yo
non soy degne que yo deslie la correa de la cauczamenta
28 de luy. Aquestas cosas foron faitas en Bethania outra
29 lo Jordan, alqual luoc Johan era bapteiant. L'autre
dia Johan vic Yeshu venent a si, dis: Vevos l'agnel de
30 Dio, vevos loqual tol li pecca del mont. Aquest es del
qual yo dis: Baron ven enapres mi loqual fo fait de-
31 vant mi, loqual era premier de mi. E yo non sabio
luy, mas emperczo yo vinc bapteiant en ayga quel
32 fos manifesta en Isriel. E Johan done testimoni dic-
zent: Car yo vic l'esperit deisendent del cel enayma
33 columba, e permanent sobre luy. E yo non sabio luy,
mas aquilh que trames mi bapteiar en aygua, dis a mi:
Sobre loqual tu veyres l'Esperit deisendent e perma-
nent sobre luy, aquest es loqual bapteia en Sanct
34 Sperit. E yo vic, e doney testimoni, car aquest es
35 filh de Dio. L'autre dia Johan istava dereco, e duy

36 de li deciple de luy; E regardant Yeshu annant dis:
37 Vevos l'agnel de Dio. E li duy deciple auviron luy
38 parlant, e segueron Yeshu. Mas Yeshu vout, e vesent
lor seguent si, dis a lor: Qual cosa quere? liqual di-
seron a luy: Rabi, laqual cosa es dit e entrepetra,
39 Mestre, alqual luoc habitas? E el dis a lor: Vene e
veia. E ilh vengron e vigron alqual luoc permanses,
e permanseron aqui aquel dia, mas era hora enayma
40 deczena. Mas Andrio, fraire de Simont Peire, era un
de li duy, liqual avian auvi de Johan, e avian segu
41 Yeshu. Aquest atrobe premierament Simont lo seo
fraire, e dis a luy: Nos troben Mesia, loqual es entre-
42 petra Christ. E amene luy a Yeshu. Mas Yeshu
regardant luy, dis: Tu sies Simont filh de Joana: tu
43 seres appella Cephas: loqual es entrepetra Peire. Mas
en l'endeman Yeshu volc issir en Galilea, e trobe
44 Phelip, e dis a luy: Sec mi. Mas Phelip era de
45 Besaida, de la cita de Andrio, e de Peyre. Mas Phelip
atrobe Nathaniel, e dis a luy: Nos atroben Yeshu lo
filh de Joseph de Naczaret de Galilea, loqual Moysent
46 scrips en la ley, e li propheta. E Nathaniel dis a luy:
Alcuna cosa de ben po esser de Naczaret? Phelip dis
47 a luy, Ven e veias. Yeshu vic Nathaniel e dis de luy:
48 Vevos lo vray Isrelitienc alqual non es engan. Natha-
niel dis a luy: Dont conogues tu mi? Yeshu dis a
luy: Yo vic tu cum tu fossas sot la figuiera, premier-
49 ament que Phelip appelles tu. Nathaniel respondent
dis a luy: O Mestre, tu sies filh de Dio, tu sies rey
50 d'Isriel. Yeshu respondent e dis a luy: Cres, car yo
dis a tu, Yo vic tu sot la figuiera, tu veires maior cosa
51 d'aquesta. E dis a luy: Yo dic verament, verament a
vos, Vos veire lo cel ubert, e li angel de Dio montant
e deisendent sobre lo filh de la vergena.

I think I cannot do better than transcribe Dr Todd's account of this Manuscript, which was printed in the British Magazine, Vol. XIX. pp. 393—396.

"THE NEW TESTAMENT, WITH THE BOOKS of PROVERBS, ECCLESIASTES, CANTICA, WISDOM, AND ECCLESIASTICUS, in the Romance or Waldensian Dialect. Class A. Tab. 4, No. 13. *Ex Biblioth. Usser.*[1]"

"This is a quarto volume on parchment, (size 8 inches by 6), in remarkably good preservation, and in a very legible hand.

"On the back of the first leaf, which was originally left blank, some early possessor of the volume has written, in a hand of the sixteenth century, some texts of Scripture, and references, in Romance. The initial letters are illuminated in red, blue, and green; and the titles of the different books, chapters, &c. are inserted in rubric. Marginal references are added throughout the volume in pale red ink, and apparently by a more recent hand than that of the text. Pointers, ☞, and other marks, made by some reader to draw attention to particular passages, are to be found on almost every page, and seem, from the ink, to have been added, for the most part, by the same hand as the marginal references. In the latter part of the volume, which contains certain books of the Old Testament, the marginal references and pointers are much less frequent than in the New Testament.

"It is necessary to state, that in the Catalogue of the MSS. of Trinity College, Dublin, published in the *Catalogi Librorum Manuscriptorum Angliæ et Hiberniæ in unum collecti,* (Fol. Oxon. 1697,) this volume is described as an *Italian* version (*Cod. Dubl.* 609, *Hiberniæ* 749;) and this

[1] The MSS. collected by Archbishop Ussher were presented to the University of Dublin, with the rest of that illustrious prelate's Library, by King Charles II. at the Restoration.

error is copied by Le Long, *Biblioth. Sacr.* Tom. I. p. 354. (Folio edit. Paris, 1723[1].)

"The contents of the volume are as follows:—

"1. The Gospel of St Matthew; with the prologue of St Jerome, beginning, *Cum mathio agues premiera[t]. predica lauangeli en iudea, &c.* As a specimen of the language and version, it may be well to quote the Lord's Prayer, Matt. vi.: 'D. uos orare enay[i]. O tu lo nostre payre, loqual sies en li cel, lo teo nom sia sanctifica. Lo teo regna uegna. La toa volunta sia fayta enay[a]. ilh es fayta alcel sia fayta en la terra. Dona anos enquoy lo nostre pan quottidian, e pardona anos li nre debit enay[a]. nos pardonen a li nostre debitor. Enon nos menar ententation. M. desliora nos de mal. Amen.'

"2. The Gospel of St Mark; with a few sentences only of the prologue, beginning, *Marc euuangelista apostol de Dio, e filh desant peyre al batisme.*

"3. The Gospel of St Luke; without any portion of St Jerome's prologue; but the first four verses of the first chapter are separated from the Gospel, and prefixed as a preface, and after them is the rubric, 'Incipit euangelium secundum lucam capitulo primo.' The first chapter is represented as beginning thus, 'Mas un preire per nom czacharia del lignage de abia fo en lidia de herode lo rey.' This separation of the first four verses from the rest of the gospel is common in manuscripts and early printed editions of the Vulgate. I have now before me a small and very beautifully printed Latin Bible, 'impressa per magistrum Jacobum Sachon, anno Domini quingentesimo vndecimo supra millesimum, die xiii. Januarii,' in which the same separation is to be found. It is also almost universal in

[1] Having reason to suspect that "*the Italian Version*" mentioned by Le Long would prove to be a Waldensian or Romaunt Version, I addressed a letter of enquiry to Dr Todd in 1841, who kindly gave me the information which confirmed my opinion, and led to further investigation.—W. S. G.

the English versions attributed to the Lollards, some of which have omitted the first four verses altogether.

"4. The Gospel of St John, with the prologue, *A quest es ioan euuangelista vn d'li desciple del segnor.* The first verse of the Gospel is thus translated:—'Lo filh era al comencza[t], e lo filh era enapres dio, e dio era lo filh.' At the end of this Gospel the scribe has written 'DEO GRATIAS, AMEN.'

"5. The Epistles of St Paul, in the usual order. The general preface of St Jerome is omitted, but the *prologus specialis,* the *argumentum* to the Epistle to the Romans, and the short *argumenta* to the other epistles, are prefixed in their proper places.

"6. The Acts of the Apostles; with the prologue beginning, *Luc authiogient de la nacion de siri.*

"7. The Canonical Epistles, in the usual order. The 'prologus epistolarum canonicarum' is prefixed to the Epistle of St James; and there are also arguments prefixed to the other epistles, which however differ from those found in the common editions of the Vulgate. That prefixed to the Second Epistle of St John, as it is short, may be selected for a specimen—'Joan scri a vna femia de babiloia laqual era appella per propi nom electa. E monestant lei mesey[a]. eli na de ley quilh non se pertan del prepausament d'la fe per li herege.' The disputed passage 1 John, v. 7, is thus rendered; 'C. trei son liqual donan testimoni al cel, lo paire elo filh, elo sanct sperit, e aquisti trei son vn. E tres son liqual donan testimoni en terra, sperit aigua e sang, e aquisti trei son vn.'

"8. The Apocalypse, without any preface or prologue. At the end is written in rubric by the original scribe, 'Deo gratia. 1522;' a memorandum which enables us to ascertain the date of this MS.

"9. Then follow, on the same page and column, and in

the same handwriting as the rest of the volume, the five books following, viz.—

"(1.) The Book of Proverbs, with the prologue beginning *Lentrepetratio deli 3 libre de salmon, masloth alqual liabrio diczo parabola.*

"(2.) The Book of Ecclesiastes, '*Aici comencza clesiates.* A questas son las parollas declesiates filh de dauid rei d'hierlm.' No prologue.

"(3.) The Cantica Canticorum. This book is broken into portions, distinguishing in rubric those parts which are supposed to be spoken by the Church to Christ, those which Christ is supposed to speak to the Church, and those which are supposed to be spoken by an Angel. As a specimen, it may perhaps be worth while to transcribe a portion of the first chapter.

" '*La uoucz de la gleisa desira lauenament de xpt.* El baise mi del baisa[t]. de la soa boca. C. las toas pupas son melhor de vin, plus odorant deli noble vnguent. Lo teo nom es oli spars, emperczo, las iouentelas ameron tu. *La uoucz de la gleisa a xpt.* Tirame enapres tu, e couren en lodor deliteo vnguent. *La uoucz d'la gleisa alegrant ediczent.* Lo rei dintre mene mi en liseo celier, nos nos exautaren, e nos alegraren entu recordador delas toas pupas li dreiturier aman tu sobre vm. *La uoucz de la gleisa d'li seo apprenn[t].* O filhas d'hierlm yo soi nera, &c.... *La uoucz de la sinagoga.* Li filh d'la mia maire, &c.... *La uoucz de la gleisa a xpt.* Demonstra ami aqual, &c.... *La uoucz de x[t]. a la gleisa.* O bella entre las femias, &c....' And so on throughout the whole book.

"(4.) The Book of Wisdom; with the short prologue, beginning *Lo libre de sapientia non setroba en alcun luoc.*

"(5.) The Book of Ecclesiasticus; with the prologue beginning, *De motas cosas e de grant son mostras anos.* Of this book the first twenty-three chapters only have been written.

The MS. ends with the twenty-third chapter in the middle of the first column of the first page of a leaf, without any imperfection, and apparently as if the scribe had never completed his work; the rest of the page, together with three other blank pages which follow, is ruled as if for a continuation; and there is no mark of conclusion, or anything to indicate that the work was regarded as finished.

"From Le Long's list of Bibles 'in Lingua Romanensi,' it would seem that the foregoing five books were very popular with the people for whose use such MSS. were written; and if they were written for the Vaudois, as it is very probable the MS. before us was, this circumstance must be regarded as an additional presumption against the authenticity of those confessions of faith, and other documents[1], in which the Vaudois are represented as distinguishing between the books of the Apocrypha and the rest of holy Scripture, in language exactly similar to that of the Reformation. No intimation of the apocryphal character of the books of Wisdom and Ecclesiasticus occurs in the MS. we are describing. Le Long, however, appears to have had no suspicion of the honesty of Perrin and Leger, whose authority he cites for almost all the MSS. he notices; he speaks of Morland's volumes E and F, (the former of which he erroneously calls D,) as if they had been in his time in Cambridge, but obviously without pretending to any other knowledge of the fact than what he inferred from Leger, whose words he quotes[2].

[1] I agree with Dr Todd in his opinion, that many of the Vaudois documents attributed to the twelfth and thirteenth century were of a much later period. An examination of some Waldensian MSS., which bear marks of the antiquity which has been claimed for them, will appear in a subsequent page.—W. S. G.

[2] "Le Long, Bib. Sac. Vol. I. pp. 368, 369. Yet in another place (p. 371) he speaks in general terms of having seen at Cambridge the French version of the New Testament of 1534, with certain MSS. of the Vaudois. "Hujus quoque editionis exemplum Ecclesiæ Valdensis monumentis MSS.

"It may be well to remark, that there is nothing peculiar to the MS. we have been describing, in the order in which it gives the books of the New Testament. The same order is to be found in many MSS. and early printed copies of the Vulgate; and, for example, in the edition of 1511, to which I have already alluded, now before me.

"It is also important to observe, that the MS. before us has been in the University Library since the Restoration, and that before that period it was in the possession of Archbishop Ussher."

The Dublin MS., as Dr Todd states, contains a memorandum, which enables us to ascertain its date. It was written in the year 1522, but there is reason to believe that it is a transcript from a much earlier copy.

I have adopted the Dublin Codex[1], as the principal text of the Romaunt Version of the New Testament, for three reasons:—first, because this copy is the most complete that has yet been discovered: secondly, because it is more accessible than any other to English critics: thirdly, because it corresponds very closely with the Grenoble and Zurich MSS., while it has some affinity with the Paris MS. 8086. Moreover, it bears internal marks of having followed the text of a translation as old as the twelfth century.

This last assertion requires explanation. In the collection of MSS. which formerly belonged to Archbishop Ussher, and which is now in the custody of the University of Dublin, there are many documents called Waldensian, which passed through the hands of Perrin, the histo-

aliquot voluminibus comprehensis adjectum, Cantabrigiæ in Bibliotheca Publica, me evolvisse recordor."

[1] The Provost and Fellows of Trinity College, Dublin, through the kind intervention of Dr Todd, allowed me to have the use of this valuable MS. at my own house, and to transcribe the whole of it. I beg them to accept this my very thankful and respectful acknowledgement of the favour they conferred upon me.

rian of the Waldenses and Albigenses, previously to the year 1619, the date of his book. Perrin made a very unfaithful use of some of these documents, in order that the doctrines and discipline of the ancient Waldenses might appear to assimilate more closely with those of the reformed churches of Germany, France, and Switzerland, than was really the case. Perrin ignorantly or fraudulently gave to others the dates of 1100, 1120, and 1130, which internal evidence proves to be false. Leger, Morland, and other writers[1] on the subject, misled by Perrin, followed in the same wrong path; and such blunders have had the effect of throwing a shade of discredit on the whole collection.

But, although a portion of these documents cannot be dated higher than the 15th and 16th centuries, there are many of them which bear the stamp of the 12th and 13th. Some of the latter are poetical treatises, and others are prose.

The most celebrated of the metrical pieces are *La Nobla Leyczon* (The Noble Lesson), *La Barca* (The Bark), *Lo Novel Sermon* (The New Sermon), *Lo Novel Confort* (The New-Comfort), *Lo Payre Eternal* (The Eternal Father), *Lo Despreczi del Mont* (Contempt of the World), *L'avangeli de li* 4 *Semencz* (The Gospel of the four Seeds). All of which were meant to convey as well instruction in sacred history as religious precepts.

They are composed in the Romaunt language, and specimens of them have been printed in the second volume of Raynouard's *Choix des Poesies des Troubadours.*

The whole of these savour of the twelfth century, to judge from a comparison of the style in which they are written, and of the structure of the verse, with other works

[1] I confess to have been one of these, in my earlier publications on Waldensian subjects twenty-four years ago.

of the Troubadours acknowledged to be of that age. One of them, 'the Noble Lesson,' contains two lines which seem to indicate the period at which it was composed.

"Ben ha mil e cent ancz compli entierament,
Que fo scripta l'ora, car sen al derier temp."

"A thousand and one hundred years have been fully completed, since the hour was written,—for we are in the last time."

A curious parallel mode of giving a date is found in Dante,

"Questa, privata del primo marito
Mille e cent anni e più, &c.[1]"

A metrical history of the Albigensian Crusade, published by M. Fauriel, contains a similar passage.

. . . . "li vers de la chanson
Que fon ben comenseia l'an de la encarnatio
Del Senhor Jhesu Crist, ses mot de mentizo,
C.'avia M.CC. e x ans que venc en est mon[2]."

Another occurs in the beginning of one of the most celebrated of the Troubadour poems, the *Breviari d'Amor*.

"En l'an que hom, ses fallensa,
Comtava de la naissensa
De Jhesum Crist mil e dos cens.
. . . .
. . . .
Comenset, lo primier dia
De primavera, sus l'albor,
Aquest Breviari d'amor[3]."

I have thought it necessary to dwell upon these passages, because various constructions have been put upon the words *Bel ha mil e cent ancz*, and much controversy has arisen as to the date expressed by them.

The general tenour of the poem, and its exemption

[1] Il Paradiso, Cant. xi. See Cary's Translation, Vol. III. p. 101.

[2] Histoire de la Croisade contre les Albigeois, traduite et publiée par M. C. Fauriel, p. 16. line 205. Paris, 1837.

[3] Lexique Roman, Raynouard. Tom. I. p. 515.

from the bitterness which prevailed after the Albigensian Crusade, at the beginning of the 13th century, together with the absence of all allusion to certain theological questions that arose at the end of the 12th, and the beginning of the 13th century, seem to fix its composition nearer to the year 1100 than 1200. But there are indications also of a later period; and in order that debateable ground may be avoided in this discussion, let it be allowed that 'the Noble Lesson' was composed not long before, or about the year 1200, in deference to the opinions of those critics who are unfavourable to an earlier date[5].

Now 'the Noble Lesson,' as it is printed in Raynouard's *Choix des Poesies des Troubadours,* and other metrical pieces, which are coeval with it, and are found in the same collection, quote the New Testament in terms corresponding almost verbatim with texts in the Dublin MS. of the Romaunt Version; consequently the original copy, which served as the basis of the Dublin Codex, must have been older than 'the Noble Lesson,' and the other treatises which cite it; and must have been extant in the 12th century.

The following examples will shew the similarity between the text of the Dublin MS. and that cited in 'the Noble Lesson.'

NOBLE LESSON.	DUBLIN MS. OF N. T.
Que en la crepia lo pauseron, cant fo na lo fantin, De pan l'enveloperon. Lines 218, 219.	E envelupe en pan e pause luy en la crepia. Luc. ii. 7.
E carta de refu se deguessa donar. Line 239.	Donca Moysent perque comande esser dona carta de refu?

1 See the discussion of this question in the nineteenth Volume of the British Magazine, especially the papers by a writer on "The Poems of the Poor of Lyons," p. 260—265. See also Elliott's "Horæ Apocalypticæ," Vol. II. Part III. Ch. 7.

NOBLE LESSON.	DUBLIN MS. N. T.
E neun non departa, ço que Dio a ajosta. Line 241.	Home non departa czo que Dio ajoste. Matt. xix. 6.
Ma la novella di, al postot non jurar. Line 245.	Yo dic a vos, non jurar al postat. Matt. v. 34.
Ama li teo amic, e aures en odi li enemic. Line 252.	Amares lo teo proyme, e aures en odi lo teo enemic.
Ma ama li vostre enemic, e facze ben ha aquilh lical ayreron vos. Line 254. E aura per li perseguent, e per li acaisonant vos. Line 255.	Ama li vostre enemic, e facze ben a aquilh que eyran vos e ora per li perseguent, e per li aquesonant vos. Matt. v. 42—44.
Car, segont l'escriptura, son era fait moti antichrist. Line 460.	E moti antichrist son ara faict. 1 John ii. 18.
NOVEL SERMON.	
Que poc son li eleit e moti li appella.	Ma moti son li appella, ma poc son li eleyt. Matt. xxii. 14.
NOVEL CONFORT[1].	DUBLIN MS. N. T.
L'ost celestial. Que neun non po comtar cant es grant compagnia.	Yo vic grant compagnia loqual alcun non poia numbra. Rev. viii. 9.

The same may be said of some of the older devotional prose treatises: 'The Book of Virtues,' for instance, which

[1] It has been observed that the last stanza of *Lo Novel Confort* contains lines worthy of Dante:

> "Vene, e non atende a la noyt tenebrosa,
> Lacal es mot scura, orribla, e spavantosa,
> Aquel que ven de noyt, ja l'espos, ni l'esposa,
> Non hubrire a lui la porta preciosa."

> "Come now, and wait not for the gloomy night,
> Darksome, obscure, appalling, terrible:
> For ne'er to him who comes by night shall bride
> Or heavenly Bridegroom ope the precious door."

offers internal evidence[1] of having been composed before the year 1200, contains citations from the Gospels and Epistles in the very words of the Dublin MS.[2]; conse-

[1] The Waldensian MSS. of later date quote Scripture by chapter and section, and refer to Authors of the 13th, 14th, and 15th centuries; but 'the Book of Virtues,' and others of probable antiquity, do not refer to chapters, and quote no writer later than St Bernard: for instance: "Auvas cal cosa di Salomon: El dis: Mel es habitar al canton de la meysoneta que cum la fenna tenczonosa, en la mayson de li convilli." Ussher, MSS. C. 5, 22. fol. 47. Trin. Col. Dublin: "Auvas qual cosa di lo Segnor. Enprene de my, car yo soy soav e humil de cor e atrobare repous alas vostras armas." Fol. 50. b. All the scriptural quotations are introduced in a similar manner, and the Treatise is full of them. I do not think there is a page without at least *one*, or an application of scriptural words. The more modern Treatises, such as, Lo Tresor e lume de Fe, containing quotations from Wycliff, Aquinas, Hugo de St Victor, &c. cite chapters, e. g. "Christ di, Mat. 15: Tota plantacion laqual lo meo payre celestial non plante sere arauca." Prolic. p. 3. fol. 177. b. "De laqual di lo Segnor en l'avangeli, John 5: L'ora ven en laqual tuit aquilh que son en li monument auviren la vocz del filh de Dio, e issiren, aquilh que feron ben en rexuression de vita, mas aquilh que feron mal en rexuression de judici." Lo Tresor e lume di Fe, fol. 181.

[2] The following texts from 'the Book of Virtues' and the Dublin Codex will shew the almost literal accordance between the two MSS.

LIBER VERTUTUM. MS. TRIN. COL. DUB. C. 5, 22.	NEW TESTAMENT. DUBLIN MS.
Vos demanda e non recebe, emperczo car malament vos demanda. Fol. 18. a.	Vos demanda e non recebe, emperczo que malament demanda. James iv. 3.
Nos deven esser sotmes non tant solament ali bon e a li amesura, mas acerta a li sencza regla. Fol. 27. a.	Sia somes ... non solament a li bon, o a li amesura, mas acertas a li sencza regla. 1 Pet. ii. 18.
La mia pacz dono a vos, la mia pacz laisso a vos. Fol. 60.	Yo laisso a vos pacz, yo dono a vos la mia pacz. John xiv. 27.
Si alcun ama my, el gardare la mia parolla, e yo e lo meo payre amaren luy ... e faren istage enapres luy.	Si alcun ama mi el gardare la mia parolla, e yo e lo meo paire amaren luy ... e permanren enapres luy.
Aquel que non ama mi non garda la mia parolla. Fol. 35.	Aquel loqual non ama mi, non garda las mias parollas. John xiv. 23, 24.
Si vos gardare li meo comandament, vos permanre en la mia amor. Fol. 35. b.	Si vos gardare li meo comandament, vos permanre en la mia amor. John xv. 10.

quently this Romaunt Version must have been the production of a period coeval with, or anterior to, the treatises which quote it. Further observations on this point are reserved for another part of this Introduction.

Among the peculiarities of the Dublin MS. the following various readings may be noticed.

1. Wherever the words *Filius Hominis* (Son of Man), occur in the Vulgate, they are translated, *Filh de la Vergena*[1] (Son of the Virgin), throughout the whole of this Version of the New Testament. See notes to John i. 51.

2. Matt. xviii. After the 14th verse, the words *Mas Yeshu regardent en li seo deciple dis a Simont Peyre*[2], are inserted before *Si lo teo fraire peccare en tu,* &c.

3. Mark xv. 39. *Verament aquest home era de Dio,* for *Vere hic homo* Filius Dei *erat.*

4. John i. 1. *Lo Filh era al commensament, e lo Filh era enapres Dio, e Dio era lo Filh,* for *In principio erat* Verbum, &c.

5. Acts xvii. 19 and 34. *Al luoc de la desputa,* for *ad Areopagum;* and again in chap. xxiv. 31, *luoc de la desputa,* for *Antipatrem.*

6. Eph. v. 30. "Enayma Christ la Gleisa, car nos sen membre del cors de *ley,* e de la carn de *ley,* e de li os

[1] This reading, *Son of the Virgin*, occurs in the

Grenoble MS. No. 488.			Romaunt Versions.
Zurich MS. No. $\frac{169}{706}$.			Romaunt Versions.
Paris MS. No. 8086.			Romaunt Versions.
Paris MS. No. 6330.	Apoc. ch. 1.		Old French Versions.
Paris MS. No. 6987.	do.	do.	Old French Versions.
Paris MS. No. 7013.	do.	do.	Old French Versions.
MS. No. 6. B. L. F. Bibl. de l'Arsenal,	do.	do.	Old French Versions.

[2] In a Paris Breviary of 1492, the same interpolation is found in the Gospel for the Tuesday after the third Sunday in Lent: "Resipiens Jesus in discipulos, dixit Simoni Petri, si peccaverit in te, &c." But these words do not occur in the Breviary of Clement VIII., nor have I been able to trace them to any known copy of the Gospel of St Matthew.

de ley. The feminine pronoun *ley* refers the relationship to the Church instead of to Christ.

7. 1 John v. 7. "Lo Paire, *lo Filh,* e lo Sanct Sperit."

8. 2 John 1. "Yo velh a la dona *Electa* e a li na de lei," for "Senior *Electæ* dominæ, et natis ejus." Verse 13: "*O Electa,* li filh de la toa seror saludan tu." *Electa* is used as a proper name.

THE GRENOBLE MS. No. 488.

---

[1]THE FIRST CHAPTER OF THE GOSPEL ACCORDING TO ST JOHN, FROM THIS MS.

INCIPIT EVANGELIUM SECUNDUM JOANEN.

AYCI COMENCZA LO SANCT EVANGELI DE SANCT JOHAN. CAP. I.

1 Lo filh era al comenczament. E lo' filh era enapres
2 dio e dio era lo filh. Aiczo era al comenczament
3 enapres dio. totas cosas son faitas par luy e alcuna
4 cosa non es fayta sencza luy. Czo que fo fayt en
5 luy era vita, e la vita era lucz de li home. e la lucz
luczic en las tenebras: e las tenebras non cumprese-
6 ron ley. Home fo trames de dio alqual era nom
7 Johan. Aquest venc en testimoni, quel dones testi-
8 moni de lume que tuit cresessan par luy. El non era
9 lucz, mas quel dones testimoni de lume. Lucz era
veraya laqual enlumena tot home venent en aquest
10 mont. El era al mont, e lo mont fo fayt par luy, e
11 lo mont non conoc luy. El venc en las proprias: e
12 li seo non receopron luy. Mas calsque quals receo-
pron luy, done a lor poesta esser fayt filh de dio,
13 aquilh liqual creô (sic) al nom de luy. Liqual non
son de sanc, ni de volonta de carn, ni de deleit dôme
14 (sic) mas son na de dio. E la parolla fo fayta carn
e abite en nos, e nos veguen la gloria de luy, gloria
enayma dun engenra del payre, plen de gracia e de
15 verita. Johan dona testimoni de luy, e crida diczent;
Aquest es loqual yo dis, loqual es avenir enapres mi.

[1] I have not departed from the MS. copy received from Grenoble, either in the use of Capital letters, or in punctuation.

A Fac Simile of the Grenoble MS. No. 488. Luc

lione:- III

Mas la polla dl segnõ
fo facta sob^e ioħ filh
d' zacharia al dsrt al. 14. an
dl ẽperi d' thiberi cesar, ponc
pilatb pcurãt iuda. ·:·. Ho
de q̃rt pnci d' galilea ·:·. fe
lip lo fraire dl' q̃rt pnci de
yturea, e dla rẽgiõ dli trom
tiene. E lisania q̃rt pnca d'
abilina sot li pnca dli preu

Anna e caypha. E venc en
tota la rẽgiõ dl iordan pdicãt
lo babtisme d' pnĩa ẽẽ messiõ
d' pca. Enaysi es scpt al libre
dli smõ, d' ysaya pphã. Voz
dl cridant al dsrt appelha la
via dl segnõ, e faze drey-
ti sandier de.

16 El fo fayt devant mi, car el era prumier de mi. E nos
tuit receopen gracia per gracia de la pleneta de luy.
17 Car la ley fo dona per Moyses, gracia e verita fo
18 fayta par Yeshu Xrist. Alcun non vic unca dio. Si
non un engenra filh de dio, loqual es al sein del payre
19 el meseyme o recointe. Aquest es lo testimoni de
Joh' quant li Judio de Jerusalem trameseron a luy
preyres e diaques quilh demandessan a luy, Tu qual
20 sies? el cunfese e non denegue e cunfesse, car yo
21 non soy crist. E ilh demanderon aluy, Donca qual
cosa sies tu Elia? E el dis, non soy. Sies propheta?
22 E el responde non. Ilh diseron a luy, Donca qual
sies tu? que nos donan respos a aquilh liqual trame-
23 seron nos. Qual dicz de tu meseyme? El dis yo
vouz del cridant al desert endreicza la via del Seg-
24 nor enayma Isaya lo propheta dis. E aquilh liqual
25 eran ista trames eran de li farisio. E ilh demande-
ron luy e diseron a luy. Donca si tu non sies Xrist,
26 ni elia, ni propheta, perque bateias? Johan responde
a lor diczent, Yo bateio en aiga. Mas al mecz de
27 vos ista loqual vos non sabe. El meseyme es loqual
es a venir enapres mi loqual fo fayt derant mi, del
qual yo non soy degne de desliar la corea del cauc-
28 zamenta de luy. Aquestas cosas foron faytas en bet-
tania (sic) otra Jordan alqual luoc Joh' era batteiant,
29 Mas en lendeman Joh' vic Yeshu venent asi, e dis,
Vevos lagnel de dio vevos aquel que tol peca del
30 mont. Aquest es del qual yo dis. Baron ven ena-
pres mi loqual fo fayt derant mi loqual era premier
31 de mi. E yo non sabio luy. Mas emperczo yo venc
32 batteiant en ayga quel fos manifesta en Isriel. E
Joh' donava testimoni diczent: Car yo vic lesperit
desendent del cel enayma columba e permanent sobre
33 luy. E yo non sabio luy, mas aquel que trames mi
batteiar en aygua dis a mi. Sobre loqual tu veyres

lesperit desendent e permanent sobre luy. Aquest
34 es loqual batteia al Sanct Sperit. E yo vic luy e doney
35 testimoni car aquest es filh de dio. Johan istava de-
36 reco en lautre iorn e duy de li deciple de luy e re-
37 gardant Yeshu anant dis. Vevos lagnel de dio. E
li duy deciple auviron luy parlant e segueron Yeshu.
38 Mas Yeshu vout vesent lor seguent si dis a lor. Qual
cosa quere? liqual diseron a luy, Rabbi, laqual cosa
39 es dit e entrepta, Mestre, alqual luoc habitas? E
el dis a lor venc e veia. E ilh vengron e vigron
alqual luoc permases e permaseron aqui aquel iorn.
40 Mas era hora enayma deczena. Mas Andrio frayre
de simont peyre era un de li duy liqual avian auvi
41 de Johan, e avian segu Yeshu. Aquest atrobe pre-
mierament Simont lo seo frayre e dis a luy, Nos
42 atroben Mesias loqual es entrepreta Xrist, e amene luy
a Yeshu. Mas Yeshu regardant luy dis, Tu sies
Simont filh de Jona tu seres appella Cephas loqual
43 es entrepta peyre. Mas en lendeman el vole
anar en Galilea e atrobe Phelip e Jesus dis a luy,
44 sec mi. Mas Phelip era de Bethsayda de la citta
45 d Andrio, e de peyre. Phelip atrobe Nathaniel
e dis a luy, Nos atroben Yeshu filh de Joseph
de Nazareth de Galilea, loqual moyses scrips en la
46 ley, e li propheta. E Nathanael dis a luy. Alcuna
cosa de ben po esser de Nazareth. E phelip dis a
47 luy ven e veias. Yeshu vic nathanael venent a si e
dis de luy. Vevos en verita un Israellitienc alqual
48 non es engan. E nathanael dis a luy. Dont cone-
guies mi. E y respondent dis a luy. Yo vic tu cum
tu fosas sot la figuiera premierament que Phelip ap-
49 pelles tu. nathanael respondent dis a luy. O Mestre
50 tu sies filh de dio, tu sies rey de Isriel. Yeshu re-
spondent, dis a luy. Crez car yo dis a tu. Yo vic
tu sot la figuira, tu crecz, veyrez maiors cosas daques-

51 tas. E dis a luy, Yo dic en verita en verita a vos.
Vos veyre lo cel ubert, e li angel de dio montant e
desendent sobre lo filh de la vergena.

In a small volume published by M. Champollion-Figeac in 1809, under the title of *Nouvelles Recherches sur les Patois ou Idiomes Vulgaires de la France,* the author, who was then one of the conservators of the library of Grenoble, gave the following account of a manuscript copy of the New Testament.

"It must not be forgotten that in not very remote times Piemont had no other language than that of the south of France, of Italy, and of Spain, that is, the Romaunt. Nobody disputes the fact; and it is incontestibly proved by the books of the Vaudois of Piemont which still remain to us. These books consist of certain manuscripts, very rare in France and everywhere else, unless it be in England, where at Cambridge there ought to be several manuscripts sent to Oliver Cromwell in 1658, at his own request, by the Vaudois Pastors. All these books are in the vulgar tongue, and date from the tenth century[1], and even earlier, according to some authors. The library of Grenoble possesses a manuscript in the Vaudois language. It is a New Testament on vellum, a square 12mo, written in round letters and in two columns, No. 8595. It appears to be of the thirteenth century, and is noticed in the catalogue of M. Caulet's collection as a '*New Testament translated into Spanish.*'

"It will be seen at a glance, by comparing the passages cited by Jean Leger, in his *Histoire des Eglises Vaudoises,* that this New Testament belongs to the sect and language of the Waldenses. What I have said of the scarcity of manuscripts of this kind, induces me to publish the parable of the Prodigal Son, extracted from the MS. in

[1] M. Champollion-Figeac follows the error caused by Perrin's misstatements concerning some of these MSS.

the Grenoble library. This extract may be compared with Provençal fragments of different ages published by M. Millin (query *Millot?*) in his 'Essay on the Provençal Language and Literature[1].'"

Eight years ago, this account of M. Champollion-Figeac attracted my attention. I happened at the time to be engaged in a controversy on the authenticity of the Waldensian MSS. Doubts had been expressed as to the existence of any ancient version of the New Testament in the language of the Waldenses, and here seemed to be an opportunity of ascertaining the fact. A letter was therefore addressed by me to the keeper of the Public Library of Grenoble, requesting information touching the Codex described by M. Champollion-Figeac, and the following answer was received from M. Ducoin, dated Dec. 3, 1840: "A translation of the New Testament into the Vaudois dialect is preserved in the library of Grenoble, numbered 488. This manuscript (the authenticity of which has never been doubted) is believed to be of the thirteenth century; it is on vellum, and has illuminated capitals and ornaments. It is in small 4to. Some pages have been damaged, but only slightly. The MS. contains, in the following order,

"The four Gospels,
All the Epistles of St Paul, St James, St Peter, and St John.
The Acts of the Apostles.
The Apocalypse.
Proverbs.
Ecclesiastes.
The Book of Wisdom.
Ecclesiasticus and Canticles.
The whole is written in the Waldensian Language."

M. Ducoin afterwards favoured me with a fac-simile of the Grenoble MS., from the beginning of the 3rd chap-

[1] Nouvelles Recherches sur les Patois ou Idiomes Vulgaires de la France, pp. 24, 25.

ter of the Gospel according to St Luke, the wording of which does not agree exactly with the corresponding passage in the Dublin and Zurich MSS. It differs in placing the words, *Mas la parolla del Segnor fo faita sobre Johan filh de Zacharia al desert,* at the beginning of the first verse, instead of at the end of the second. But the first Chapter of St John's Gospel, printed in this Volume, and the extract, supplied by M. Champollion-Figeac, from the parable of the Prodigal Son, are in almost literal accordance with the diction of the Dublin Codex, so that the two copies must have been made from the same prototype.

The capitulation observed in the Grenoble MS. is not inconsistent with its alleged antiquity, such divisions having been introduced by Hugo de St Victor in the middle of the 13th century.

Wishing for more particulars than those given by M. Champollion-Figeac and Ducoin, I requested M. Alexis Muston, Pastor at Bordeaux, in the department of the Drôme, to examine the Grenoble MS. and to communicate the result.

M. Muston's description is to this effect: "The Manuscript of Grenoble is an *octavo*[1] in vellum, with the exception of thirty leaves at the end, which are of paper.

"It is written in two columns, after the first pages, wherein the lines run along the whole breadth of the pages.

"It has no special title nor date in any part of it, but it contains some vignettes drawn with a pen, which may serve to determine its age by means of the costumes of the figures.

"The binding of the Manuscript is of wood: formerly it was covered with red leather, and fastened with two brass clasps, one of which is wanting.

[1] The reader who is familiar with ancient MSS., will understand that the 8vo of M. Muston, the small 4to of M. Ducoin, and the square 12mo of M. Champollion-Figeac, may be the same.

"The label pasted on the back of the volume had the words *Bible en Espagnol.* These are partly effaced, and underneath is substituted the title *Bible en Latin,* and again below it, *Bible Vaudoise.* It is to M. Champollion-Figeac that we are indebted for the last title.

"It contains the four evangelists in their usual order, each having a preface entitled *Prolic.* Next, the Epistle to the Romans, the two Epistles to the Corinthians, the Epistles to the Galatians, Ephesians, Philippians, and the Colossians. The two Epistles to the Thessalonians, the two Epistles to Timothy, the Epistles to Titus, to Philemon, and to the Hebrews. Then the Epistle of St James, the two Epistles of St Peter, the first Catholic Epistle of St John. The Epistle *à la très chère,* and the Epistle *au très cher,* (meaning to the Elect Lady whom I love, and to the well-beloved Gaius), and the Epistle of St Jude. Then come the Acts of the Apostles, the Apocalypse, an extract from Proverbs, Ecclesiastes entire, a summary (*un resumé*) of the Books of Wisdom and Ecclesiasticus, and lastly the Canticles. On paper there is a list of the passages appointed to be read 'on the Sundays and Festivals throughout the year,' beginning thus: Aici comença lo registre de li evangeli de las Escripturas per lo cercondament del an, e premierament en l'avenament del Segnor. *Dominica prima* Ep. Rom. 13. *Sabent aquest temp.* St Jean 21. *Aqual que ven al nom del.* Feria 4. Ep. Jaq. 4. S. Matt. 3. Feria 5. Tim. 2. Luc. 3.'

"Over against the Services for Christmas-day is this note: *In Nativitas Domine; in galli cantu* (sic).

"After this list of passages comes a short commentary on the eight Beatitudes, (Matt. v.) Then a tabular paraphrase of the Lord's Prayer, which ends with 'Deliver us from evil.'

"The volume ends with an extract from the 27th chapter of the Book of Numbers. The 7th verse of the

5th chapter of 1 John reads: 'Trey son liqual donan testimoni al cel lo Paire, lo Filh, e lo Sant Sperit, e aquisti trey son un.'

"The division of the chapters is not altogether the same as that now in use, but there is very little variation."

Such is M. Muston's account of the Grenoble MS.; and it will be observed that the contents of this volume agree so very nearly with those of the Manuscript noticed by Le Long, and Natalis Alexander, (see pages xxv. xxvi. supra) and which once belonged to Thomassin de Mazaugue, that we may infer it to be the same.

I have ascertained that there is not a copy of the New Testament in Romaunt to be found in the Public Library at Aix, the native place of Thomassin, where it was likely to have been preserved.

Thomassin de Mazaugue's MS. was a 4to, and M. Ducoin designates the Grenoble MS. a 4to. The "*rather oblong*" shape described by M. Ducoin may have led M. Muston to call it an 8vo. Thomassin de Mazaugue represented his book to be 400[1] years old at the beginning of the last century; this would carry its date back as far as the year 1300, and it tallies with the age assigned to it by M. Ducoin. Thomassin added that "the version was older than the manuscript[2]."

Here again, in its antiquity, we identify its text with that of the Dublin MS. M. Muston's notice of the list of Scriptural passages, to be used at certain seasons and festivals of the year, and of the terms "*Dominica*," "*Feria*," "*In galli Cantu*," shews that this copy of the New Testament was in use before any great secession from the Roman Church had taken place. And, finally, the extract from 1 John v. 7, bears witness to the avowed belief of the transcribers in the doctrine of the Holy Trinity.

[1] "Canitiem 400 annorum."
[2] "Versionem vero esse antiquiorem."

THE ZURICH MS.

THE FIRST CHAPTER OF THE GOSPEL ACCORDING TO ST JOHN, FROM THIS MS.

INCIPIT EVANGELIUM SECUNDUM JOANEN.

CAP. I.

1 Lo filh era al comenczament. E lo filh era enapres
2 Dio. E Dio era lo filh. Aiczo era al comenczament
3 enapres Dio. Totas cosas son faitas par luy. E alcuna
4 cosa non es faita sencza luy. 'Czo che fo fait en luy
5 era vita, e la vita era lucz de li home. E la lucz
luczit en las tenebras, e las tenebras non cumpreseron
6 ley. Home fo trames de Dio, alqual era nom Johan.
7 Aquest venc en testimoni, chel dones testimoni de
8 lume, que tuit cresesan par luy. El non era lucz, mas
9 quel dones testimoni de lume. Lucz era vraya laqual
10 enlumena tot home venent enaquest mont. El era al
mont, e lo mont fo fait par luy, e lo mont non conoc
11 luy. El venc en las proprias, e li seo non receopron
12 luy. Mas quanti quanti receopron luy done a lor
potesta esser fait filh de Dio: aquilh liqual creon al
13 nom de luy. Liqual non son de sanc, ni de volunta
de carn, ni de deleit de baron, mas son na de Dio.
14 E la parolla fo faita carn, e habite en nos, e nos
veguen la gloria de luy, gloria enayma d un engenra
15 del paire plen de gracia e de verita. Johan donava
testimoni de luy, e cridava diczent: Aquest es loqual
yo dis, loqual es a venir enapres mi el fo fait devant mi,
16 car el era premier de mi. E nos tuit receopen gracia
17 per gracia de la pleneta de luy. Car la ley fo dona per
Moyses mas gracia e verita fo faita per Yeshu Xrist.

a Al quinzen an de lemperi de Ti-
beri Cesar quant pilat seg-
noriiava en iudea Eherode
era segnior de galilea. Elo seo fraire
phelip segnor de la regiõ de Iturea
e de Traconite e lisania segnõ de la
region de Abelina. la parolla fo fa-
yta sobre Iohã filh de zacaria al de-
ßt sot li p̄nci deli preyre Anna et
Cayphas.

18 Alcun non vec unquam Dio, si non un engenra filh,
loqual es al sen del Paire, e el meseyme ho reconte.
19 E aquest es lo testimoni de Johan, cant li judios de
Jerusalem trameseron luy prevers e diaches quilh de-
20 mandesan luy. Tu qual sies? E lo cunfisse e non
21 denegue e cunfisse; car yo non soy Xrist. E ilh de-
manderon luy, Donca qual cosa? Sies tu Helia? E
el dis, non soy. Sies tu propheta? E el responde,
22 non. Donca ilh diseron a luy, qual sies? que nos
donan respost a aquilh quel trameseron nos. Qual
23 cosa dis de tu meseyme? E el dis, yo voucz del
cridant al desert, endreiza la via del Segnor enayma
24 Ysaia propheta dis. E aquilh que eran ista trames
25 eran de li pharisey. E demanderon luy e disseron a
luy, Donca si tu non sies Xrist, ni Helia, ni propheta,
26 perque babteias? Johan responde a lor, diczent, Yo
babteio en aiga, mas al mey de vos iste aquel vos
27 non sabe. El meseyme es loqual es a venir apres
mi, loqual fo fait devant mi, del qual yo non soy
degne che yo desligue la correa de la cauczamenta de
28 luy. Aquestas cosas foron faitas en Bethania, houtra
29 lo Jordan alqual luoc Johan era bapteiant. Johan
vec en l'autre dia Yeshu venent a li e dis, Vevos
lagnel de Dio, vevos aqual qui tol li pecca del mont.
30 Aquest es del qual yo dis. Baron ven apres mi,
31 loqual fo fait devant mi, car era premier de mi. E yo
non sabio luy. Mas emperczo yo vinc babteiant en
32 ayga quel fos manifesta en Isriel. Johan done tes-
timoni diczent; car yo vic l'esperit deissendent del
33 cel enayma columba, e permanent sobre luy, e yo
non sabio luy, mas aquilh, que trames mi babteia en
ayga dis a mi. Sobre loqual tu veires l'esperit des-
cendent e permanent sobre luy, aquest es loqual bab-
34 teia al sant sperit. E yo vic e doney testimoni, car

35 aquest es filh de Dio. Johan istava dereco en lautre
36 dia e duy de li deciple de luy, e regardant Yeshu
37 annant, dis. Vivos lagnel de Dio. E li duy deciple
38 auviron luy parlant, e segueron Yeshu. Mas Yeshu
vont vesent lor seguent si, dis a lor, Qual quere?
liqual disseron a luy, Rabi, laqual cosa es dicta entre-
39 petra, Mestre, alqual luoc habitas? E el dis a lor,
vene e veia. E ilh vengron e vigron alqual luoc per-
mases e permaseront en apres luy aqual dia. Mas era
40 hora enayma deczena. Mas Andrio lo fraire de Symont
Peire era un de li duy liqual avian auvi de Johan, e
41 avian segu Yeshu. Aquest trobe premierament Sy-
mont lo seo fraire; e dis a luy. Nos atroben Messias
42 loqual es entrepetra Xrist, e mene luy a Yeshu. Mas
Yeshu regarda luy dis, tu sies Simont filh de Johana:
tu seres apella Cephas, loqual es entrepetra Peire.
43 Mas en lendeman el vole issir en Galilea, e trobe
44 Phelip e dis a luy, sec mi. Mas Phelip era de Beth-
45 saida de la cipta dAndrio e de Peire. Mas Phelip atrobe
Nataniel e dis a luy. Nos atroben Yeshu lo filh de
Joseph de Naczareth loqual Moysent scrips en la ley,
46 e li propheta. E Nataniel dis a luy, Alcuna cosa de
ben po issir de Naczareth? Phelip dis a luy, ven e
47 veias. Yeshu vec Nataniel venent a li, e dis de luy.
48 Vevos lo vray Isrelitienc alqual non es engan. Na-
taniel dis a luy. Dont conegris tu mi? Yeshu re-
sponde e dis a luy. Yo vic tu cum tu fossas sot la
49 figuiera premierament che felip apelles tu. Nataniel
responde a luy, et dis. O Mestre tu sies filh de Dio,
50 tu sies rey dIsriel. Yeshu responde e dis a luy, creses
car yo dis a tu, yo vic tu sot la figuiera? tu veires
51 maiora cosa daquestas. E dis a luy, Yo dic verament,
verament a vos, vos veire lo cel ubert, e li angel de
Dio montant e descendent sobre lo filh de la vergena.

This is from a copy of the New Testament, numbered C $\frac{169}{706}$, and is in the same dialect of the Romaunt as the Dublin and Grenoble MSS. The Librarians of the Public Library of Zurich, Messrs Orelli and Hörner, have furnished me with a fac-simile taken from the 3rd chapter of St Luke, and with a transcript of John i. Le Long (see page xxv., supra) inserted a notice of this MS. in his Bibliotheca Sacra, Vol. I. p. 368, in which the translation is ascribed to a Waldensian Barb, with the very rambling remark, that the Codex, according to the opinion of Ottius, was written after the year 1100. Le Long himself had probably not examined it.

Dr Orelli gives the following description of the MS.

"A Manuscript copy of the New Testament C $\frac{169}{706}$, of the 14th century, written on paper, in 12mo, and now contains 503 leaves. Its size is $5\frac{1}{2}$ inches by 4. The Latin title is written in a more modern hand, of about the year 1700, and is exactly the same as that which J. Baptista Ottius communicated to Le Long, with the omission of the words *Scriptus post annum M.C.*, which though very true of themselves, are too indefinite, and therefore almost ridiculous. For I, who have accurately inspected almost all the MSS. of Switzerland, and some of those of Germany, am of opinion that this was written between the years 1350 and 1400.

"Some leaves are wanting at the beginning, so that the Codex now commences in the middle of the last (17th) verse of the 3rd chapter of St Matthew, *diczent Aquest es lo meo filh ama alqual...(placami)*: the last word is illegible. With the exception of the beginning, the Codex is perfect, and in excellent preservation. The fac-simile which you request to have, we send. You will observe that the words are omitted in the second verse, Luke iii. ἐπὶ ἀρχιερέως καὶ Καϊάφα, or, according to the Latin Vulgate, from which

the Waldenses translated the New Testament into their dialect, *sub principibus Sacerdotum Anna et Caiapha.*"

I do not understand what Dr Orelli means when he says that "words are omitted in the 2nd verse of Luke iii." The expression "sub principibus Sacerdotum Anna et Caiapha," is rendered in Romaunt by *sot li princi de li preyre Anna e Cayphacz.*

The diction of the Zurich MS. varies so little from that of the Dublin and Grenoble MSS. as will be seen by comparing the several transcripts of the 1st chapter of St John, that all the three must be considered copies of the same version, with such variations only as the orthography, and verbal corrections of successive transcriptions, would be likely to introduce.

THE LYONS MS.

CHAPTER I. OF THE GOSPEL ACCORDING TO ST JOHN, FROM A. MS. OF THE NEW TESTAMENT IN THE PROVENCAL LANGUAGE, PRESERVED IN THE PUBLIC LIBRARY AT LYONS. No. 69.

1 In principio erat verbum, et verbum erat apud Deum,
2 e Deus era la paraula. Aiso era el comanzament amb
3 Deu. Totas cosas so faitas per lui, e senes lui es fait
4 nient. Zo ques fait en lui era vida, e la vida era lutz
5 dels homes. E la lutz lutz en tenebras, e las tenebras
6 non la prinsero. Us hom fo trames de Deu, alqual era
7 noms Johan. Aquest venc en testimoni que testimoni
8 dones de lum, que tuit crezesso per lui. No era el
9 lutz, mais testimoni donet de lum. Era lutz vera, que
10 enlumena tot home venent en aquest mon. El mon
11 era, el mons es fait per lui, el mons nol conos. En sas
12 propias cosas vee, e li sei nol recevenbero. Mais cantz
que cantz lo recevbero dec ad els pozestats a esser fait
13 filh de Deu; ad aquals que crezo el nom de lui: lical
no so de sanc, ni de volontat de carn, ni de delet de
14 baro, mais de Deu so nat. E la paraula es faita carns,
e estec en nos. E vim la gloria de lui, en ai coma
gloria du engenrat del paire, ples de gracia e de
15 veritat. Joans testimoni portet de lui, e cridava, e
dizia; aquest es de que eu dissi, qui es a venir segu-
ente mi quar abantz de mi es faitz, qui primiers de mi
16 era. E de la plenetat de lui nos tuit receubem gra-
17 cia per gracia; que la ley per Moisen es dada, gracia
18 e veritat per Jeshu Christ es faita. Anc degus hom
no vi Deu, lo fils us engendratz loquals es del paire,
19 el mezeiss o recontet. E aquest es lo testimoni de

Joans: cant trameser a li Jusievi de Jerusalem pri-
veires e diagues, del quel interoguesso: quals est tu?
20 E cofesset, e no neguet, e cofesset: quar eu no so
21 Christ. E demandero li, adoncas cals can? Helias
est tu? E dix; no so. Propheta es tu? E respos;
22 No. Adoncas dixero a lui: Quals est? que donen
resposta ad aquels que nos tramezero que disetz de tu
23 mezeis? E dix; Eu so la votz del cridant el desert,
endressatz la via del senhor en aisi cum dix Ysaio pro-
24 pheta. Et aquilhi que avian estat trameissi era dels
25 fariseus. E demadero li e dixero: adoncas per que
bateisas si tu no est Christ, ni Elias, ni propheta.
26 Respos a lor Joans, disentz: eu bateigi en aiga, mais e
27 meg de vos esta loqual vos no sabetz; el es que apres
mi es venidors loquals evantz de mi fo fait; del qual
eu no so dignens que u deslie la coreg de la causa-
28 menta de lui. Aquestas cosas foro faitas en Betania
29 part flum Jorda, ou era Joans bateiantz. El autra dia
vi Joans Jeshu vinent a si e dix: vet vos lanhel de
30 Deu, vet vos loquals tol los pecatz del mon. Aquest
est delquals eu dissi; apres mi vebra loquals fo faitz
31 devant mi, quar primers de mi era. Et eu no sabia
lui; mais que sia manifestaz en Israel, emper aiso
32 vengui eu en aiga bateiantz. E Joans donet testimoni,
disentz; quar eu vi lesperit deissendent en aisi coma
33 colomba del cel, e estet sobra lui. E eu no sabia lui,
mais loquals me trames bateia en aiga, el dix a mi,
sobrel qual veiras leisperit deissendent e estant sober
34 lui, aquest es que bateia en sant esperit. Et eu vi, e
35 donei testimoni, car aquest es filhs de Deu. Derescaps
36 el autre dia estava Joans e doi dels decipols de lui. E
regardantz Jeshu anant dix; vet vos Christ lanhel de
37 Deu. E li doi decipols auziro lui parlantz, e seguiro
38 Jeshu. Mais Jeshu viratz e vezentz aicels seguents si,
ditz ad els: qui queretz? liquals dixero a lui; Rabbi,

39 que es ditz enterpretat, Maestre, on estas? Ditz ad els:
vinetz e veiatz: vengro e viro ou estava, e ab lui estero
40 aicel dia. Mais la ora era aisi co dezena. Mais era
Andreus, frere de Simon Pierre, us dels dos lical auzit
41 de Joans e laviant seguit. Aquest atrobet primeira-
ment Simon lo seu frere e dix a lui. Nos avem trobat
42 Meissias, ques interpretatz [Christ] e amenet lo a
Jeshu. Mais Jeshu esgardantz lui dix, tu est Simon
fils de Joanna, tu seras apelatz Cephas qui es interpre-
43 tatz Pierre. En lendeman volt issir en Galilea, e
44 atrobet Philip e dix ad el Jeshu; seg mi. Mais era
Philips de Betzaida de la ciutat d Andreu et de Pierre.
45 Atrobet Philips Nathanael e dix a lui; loqual escrius
Moysen en la ley e li prophetas atrobem, Jeshu, fils de
46 Josep de Nazaret. E dix a lui Nathanael; de Nazaret
pot esser alcuna cosa de be? Ditz a lui Philips: vei e
47 veias; vit Jeshu Nathanael vinent a si, e dix de lui;
48 vet vos vrament Israelitet el qual no es engantz. Dix
ad el Nathanael; dou me conoguist? Respos Jeshu e
dix a lui: primerament que Philip te apeles, cum fos-
49 setz sotz lo figuer te vi. Respos a lui Nathanael e
dix: Maestre, tu est fils de Deu, tu est reis dIsrael.
50 Respos Jeshu e dix a lui; quar dixi a tu, cum vi tu
51 sotz lo figuer creses, maior cosa dastas veiras. E dis
ad els: verament, verament dit a vos; vos veiretz lo
cel ubert, els angels de Deu puiantz e deissendantz
sobre fil del home.

I am indebted to M. Alexis Muston, Pastor at Bordeaux, in the Department of the Drôme, for a description of this MS. in a letter dated Dec. 1845.

"It is preserved in the Public Library of Lyons, and its No. is 60.

"It is a MS. on vellum, written in two columns. It appears to be very ancient, from the clumsy style of the

few ornaments it displays, and the frequent Latinisms it contains. It is in the Romaunt dialect of the Alps, the same as the other Waldensian MSS.

"It has no general title, and contains the following books :—

"The Gospels—in the usual order.
The Acts of the Apostles.
The Apocalypse.

"The Epistles of St Paul to the Romans; Corinthians, 1 and 2; Galatians, Ephesians, Philippians, Thessalonians, Colossians, and the Epistle to the Laodiceans.

"Next, the two Epistles of St Paul to Timothy; those to Titus, Philemon, and the Hebrews.

"Then follows the *Benedicite* and the *Pater Noster* in Latin; then these words :—'*Adoremus Patrem, et Filium et Spiritum Sanctum, iii. vegadas* (*i. e.* three times) Gracia Domini Yesu Christi sit cum omnibus nobis.'

"Then come six leaves, containing the beginning of the Gospel according to St John, exactly as it had been previously written, and ten pages of various scriptural passages and reflections.

"The Epistle to the Laodiceans is very short, and occupies two columns only. It commences thus:

"'Paulus Apostol non d'omes ni per omes, mas per Jesu Christ als fres que son a Laudicia; grazia a vos, e patz de Deu lo paire nostre ed el Senhor Jesu Christ, en facz gracias a Christ par tota la mia Orezon e per aiço, que sies permanens en lui e perseverant en bonas obras, esperavant la promessa el dia di judici.'"

The introduction of the spurious Epistle to the Laodiceans is not favourable to the critical judgment of those who permitted it to stand among the Canonical Books of this copy of the New Testament, and indicates an age later than that of the first complete Romaunt version. The repetition of the Gloria Patri is a proof of the orthodoxy of

the translators; but I should not rank this copy in the same class with the Dublin, Grenoble, and Zurich MSS. Its variations are many and remarkable. The extract from St John, ch. i. was sent to me by M. Chelle, "Archiviste de la Prefecture du Rhone," in a letter dated 4th March, 1847. M. Chelle's letter contains the information, that the Manuscript has been removed from the Public Library at Lyons, and deposited in some other place.

His account of the MS. is brief, but does not differ from that of M. Muston.

"The MS.," he writes, "which contains the text of St John, ch. i., was brought from Nismes to Lyons some years ago. It is a small quarto, written in two columns, full of abbreviations. I should think it was written at the end of the thirteenth century. It contains the whole of the New Testament, and terminates with an Albigensian ritual, occupying about ten leaves."

M. Chelle's "*Albigensian Ritual*" is the same (we may presume) as M. Muston's "ten pages of various scriptural passages and reflections."

THE PARIS MS. 8086.

CHAPTER I. OF THE GOSPEL ACCORDING TO ST JOHN, IN ROMAUNT PROVENCAL. FROM MS. 8086. BIBL. DU ROI. PARIS.

1 Lo filh era al comensament; el filh era am Dieu, el
2 filh era Dieus. Aquest era al comensament am Dieu.
3 Totas cauzas foron fachas per el: e nenguna causa non
4 fon fach senz el, so que fon fach era en lui vida, e
5 la vida era lus dels homes. E la lus lus en tenebras,
6 e tenebras non comprenseron lui. Oms fon trames
7 de Dieu local avia nom Johan. Aquest venc en tes-
timoni que dones testimoni de lum, que tug crezessan
8 per el. E non era lus, mas que dones testimoni de lus.
9 Vera lus era, lacal enlumena tot home venent en aquest
10 mont. El mont era, el mont fon fach per el, el mont
11 non lo conoc. En las proprias cauzas venc, e li sieu
12 non lo receupron. Mas quant receupron lui, donet ad
els poder esser fach filh de Dieu, ad aquestz, que cre-
13 zon el nom de lui. Lical non son de sanc, ni de volun-
tat de carn, ni de voluntat de baro, mas de Dieu son
14 nat. El filh es faitz carns, et abitet en nos: e nos vim
la gloria de lui, coma dun engenrat del paire, ple de
gracia e de veritat.

SANT JOHAN.

15 Johans dona testimoni de lui meteis, e crida, e dis:
aquest es cel que ieu dissi: loeal es a venir apres mi,
16 fon fach davant mi: quar premiers era de mi. E nos
tug receubem della pleneza de lui, gracia per gracia.
17 Quar la ley fon donada per Moysen; la gracia ella ve-
18 ritat fon facha per Jhesu Crist. Nenguns non vi anc

Dieu, sinon l usengenrat filh, local es el sen del paire;
19 el meteis o recontet. Dayso es lo testimoni de Johan,
quant li Juzieu de Jherusalem envieron los preveyres els
20 diaques a lui, que demandessan ad el: qui iest tu? E
21 confesset, que non era Crist. E demanderon li: doncas
22 qui iest tu? iest tu Elias? E dis: No. Adoncas van
dire: digas nos qui iest, que portem respost ad aquels,
que nos an trames. Cal cauza dizes de tu meteis?
23 Yeu dic: que ieu suy vos cridant el dezert: endreysas
24 la via del Senhor, aysi con dis lo propheta Ysaias. Et
25 cels que avian istat enter les farizieus. Et il van li dire:
doncas si tu non iest Crist, ni Elias, ni propheta, perque
26 bateias? Johan respondet, e va dir: yeu bateie en ay-
gua, mas cel que vos non sabes istet meiansiers de vos.
27 Mas aquel que ven apres mi, local es fatz davant mi,
del qual yeu non suy dignes que deslie son corey de son
28 causament. Aquestas cauzas foron fachas en Betania,
29 otra Jordan, on era Johans bateiant. E un autre jorn
Johans vi Jhesu venent assi, e va dir: Vete l angel de
30 Dieu, locals tol los peccatz del mont. Aquest es del
cal ieu dis: Baro ven apres mi, loqual es fatz davant
31 mi, quar premiers era de mi. E ieu non sabia lui, mas
que in Isriel sia manifestat, per aquestas cauzas ieu ven-
32 gui bateiar en aygua. E Johans donet testimoni dizent:
e ieu vi l Esperit deicendent del cel coma columba e
33 istet sobre el; e ieu non sabia lui. Mas cel que trames
mi bateiar en agua, dis a mi: Aycel sobre loqual vey-
ras l Esperit deycendent e istant sobre el, aquest es
34 que bateia el Sant Esperit. Et ieu vi e done testimoni
que aquest es filh de Dieu.

VIGILIA DE SANT ANDRIEU.

35 En lautre jorn demantenent Johans istava, e dui de sos
36 discipols. E regardant Jhesum annant, dis: Vete;
37 l angel de Dieu. E dui discipol auziron lui parlant, e

38 seguiron Jhesu. Mas Jhesus tornant e vezent lor se-
guent si, dis ad els: cal cauza queres? Lical disseron
39 a luy: Maistre, on abitas? E dis lui; venes, e veias o.
Vengron, e viron on istava; e isteron amb el aquel jor,
40 e ora era coma dezena. Mas Andrieu lo fraire de Sis-
mon P. era un des tos que avian auzit de Johan, e avian
41 segut lui. Aquest atrobet premierament son fraire Sis-
mon, e dis a lui: atrobem Messias loqual es entrepre-
42 tat Crist. Et amenent lo a Jhesum: mas Jhesus es-
gardatz lui dis: Tu iest Sysmon filh de Johanna tu
seras apellat Cephas, local es entepreta Peire.

DOMINICA II. POST EPIPHANIAM.

43 E lendeman volc issir en Galilea, e atrobet Phelip. E
44 Jhesus dit a lui: sec mi. Mais era Phelip de Betsaida
45 della cioutat dAndrieu e de Peyre. Phelip atrobet
Natayniel, e dis a lui: Atrobem aycel Jhesum lo filh de
Joseph de Nazaret, local escris Moysen en la ley elli
46 propheta. E Natanael dis a lui: Alcuna cauza de be
pot esser de Nazaret? Phelip dis a lui: ve, e veias.
47 Jhesu vi Natanael vinent assi, e dis de lui: Vete vera-
48 ment Israelita el cal non es vauzia. Natanael dis a
lui: con conoguist mi? Jhesus respondet e dis a lui:
enant que Phelip apelles tu, con fossas de sot la figui-
49 era, ieu ti vi. Natanael respondet e dis: Maistre tu
50 iest filh de Dieu, tu iest reis d Israel. Jhesus respondet
e dis li. Quar ieu ti dis, que ti vi sot la figuiera, crees:
51 Maier cauzas veyras. E dis a luy: Verament, vera-
ment, dic a tu, veiras lo cel ad ubert, els angels de
Dieu puiant e deycendent sobre lo filh della verge.

I am indebted to the kindness of the keepers of the manuscript department of the King's Library at Paris, and especially to the venerable M. Champollion-Figeac, for the opportunity afforded me of examining this and other Ro-

maunt versions of Scripture, in the celebrated collection under their charge. Raynouard, in the first volume of his "Choix des Poésies des Troubadours," p. 441, makes very slight mention of a MS. copy of the New Testament in "Roman-Provençal," belonging to the King's Library, and numbered 8086, but he very frequently cites this MS. in illustrating his *grammatical* theory of the "Langue Romane." At the end of the last volume of his Lexique Roman, we find references to

"Abrégé de l'Ancien et du Nouveau Testament, Bibl. du Roi, No. 2317 bis, *ayant pour titre,* Genèse en Roman, avec figures. p. 601.

"Histoire Abrégée de la Bible, ayant pour titre, Bible en Langue Gascone, Bibl. St Geneviève. MS. A. F. 4. No. 32. (p. 604.)

"Histoire de la Bible en Provençale: voyez Hist. Abrégée de la Bible. (p. 605).

"Le Livre de Sydrac, en Langue Romane, et non pas en Espagnol, comme l'indique le titre. Bibl. du Roi. MS. No. $\frac{7384}{331}$, et Fonds de Baluze, No. 590. (p. 605.)

"Naturas d'alcunas Bestias. Bibl. du Roi. Fonds de la Vallière. No. 14. (p. 607.)

"Naturas d'alcunas Auzels. Bibl. du Roi. Fonds de la Vallière. No. 14. (p. 607.)

"Nouveau Testament en Provençal. Bibl. du Roi. MS. No. 8086. (p. 607.)

"Sermons en Provençal. Bibl. du Roi. Fonds. Latin MS. No. 3548 B. (p. 609.)

"Vices et Vertus. Bibl. du Roi. MS. No. 7693; ayant pour titre, Lo Libre de Vices e de Vertutz; et No. 808, ayant pour titre,

"Catéchism en Provençal. (p. 610.)"

These and some other references led me to hope that I should find valuable materials in the King's Library at Paris, to assist me in my publication of some part of

the Romaunt Version of the New Testament, and that I should recognize the same translation under the terms *Romane, Provençal, Catalan,* and *Gascon.*

My expectation was not entirely disappointed, when I spent the month of October, 1846, in the investigation.

The Paris MS. No. 8086 is labelled "Nouveau Testament en Provençal." It is a thick small 4to, on vellum, (some might call it large 8vo,) written in two columns. It appears to have suffered by use as well as by time. The first leaf in the volume is numbered xxxii. The preceding leaves contained St Matthew's Gospel, and as far as the 20th verse of the 1st chapter of St Mark, which are wanting. There are also four leaves wanting in the middle of the volume, viz. fol. cxxvii. and cxxviii., containing part of the 2nd and 3rd Epistles of St John, that of St Jude, and the beginning of the 1st chapter of the Romans to the 3rd verse, and fol. clxxxiii. and clxxxiv. containing the 2nd, 3rd, and 4th chapters of 2 Timothy, and the first two verses of Titus i.

This manuscript is divided into paragraphs, which begin with a large capital in rubric; sometimes the end of a paragraph corresponds with the end of a chapter, according to the modern capitulation, but the volume presents no other capitulary division. In many instances in the Gospels, and generally throughout the Epistles, the first words of our chapters occur in the middle of a line and of a sentence, without any distinctive mark, not even that of a small capital. But for the most part in the Gospels and Acts, and three or four times in the Epistles, some more modern hand has indicated the beginnings of chapters (to call them so) by Roman numerals in the margin. In the Gospel of St Luke and the Acts of the Apostles, these numerals are accompanied by the first few words of the chapter in Latin, as if to guide the reader in numbering the chapters. The *ink* and the handwriting of these

marginal notes *may* be the same as those of the numbering of the leaves and the memoranda on the margin, but they are certainly entirely distinct from those of the text, and much more recent.

This manuscript contains very few contractions, another proof of its antiquity; but it has many stops, sometimes a colon either on the line, or in the middle of the letter; sometimes a colon with a comma above it. The stops are occasionally followed by a small capital. There are very few capitals, and none to proper names, except at the beginning of a paragraph.

The Epistles and Gospels, as apportioned for Sundays and Festivals, are all headed by a rubrical title, contemporary with the writing of the text, and these headings occupy part of one, two, or three lines.

Besides the lost leaves already mentioned, there are some omissions in the manuscript. The first eleven verses of the 11th chapter of St Mark; the first twelve verses of the 16th chapter of St Luke, and from the 30th verse of the 17th chapter to the 10th verse of the 18th chapter of St Luke are wanting.

The volume contains, in the following order: (xxxi. leaves being lost)

	Commencing fol.
The Gospel according to St Mark . .	xxxii.
. . . . St Luke . . .	xlviii.
. . . . St John . . .	lxxii.
The Acts of the Apostles	lxxxvi.
The Epistle of St James	cxiiii. verso.
1 Epistle of St Peter	cxviii.
2 Epistle of St Peter	cxxi. verso.
1 Epistle of St John	cxxiv.
2 Epistle of St John	cxxvi.
Fol. cxxvii. and cxxviii. are wanting.	
Romans 1st chapter 3rd verse . . .	cxxix.
1 Corinthians	cxl.

	Commencing fol.
2 Corinthians	cxlii.
Galatians	clx. verso.
Ephesians	clxiiii.
Philippians	clxviii. verso.
Colossians	clxxi. verso.
1 Thessalonians	clxxiv. verso.
2 Thessalonians	clxxvii. verso.
1 Timothy	clxxix. verso.
2 Timothy, 1st chapter	clxxxii.
Fol. clxxxiii. and clxxxiiii. are wanting.	
2nd verse of 1st ch. of Epistle to Titus.	clxxxv.
Philemon	clxxxvi.
Hebrews	clxxxvii.
Apocalypse	clxxxxvi.

SPECIMEN OF VARIOUS READINGS.

Filius hominis is everywhere translated *Filh della verge.*

At the beginning of the Gospel of St Luke,

THE PARIS MS. READS THUS.

O Theophile, neciare es a mi a consegut del comensament totas causas a tu escrivere amorosament per ordre, que tu conoscas veritat daycellas paraulas de que tu iest ensenhat. Quar certas fot sesforceron ad ordenar lo recointament de las causas, que son en nos aumplidas si con lioureron a nos meteises, que del comensament o entorn foron ministre della paraula.

THE DUBLIN MS. THUS.

Car acertas moti sefforceron ordenar la recointancza de las cosas, que son cumplias en nos enayma lioreron a nos, aquilh que vengron del comenczament, e foron ministre de la parolla. O noble Teophile, la fo vist a mi, plus curiosament totas cosas par horde scrire a tu, que tu conoisas la verita daquellas parollas de lasquals tu sies ensegna.

Luke iii. The first verse begins like the Zurich MS. "El xv. an del enperi de Tiberi et de Cæsar Pons Pilat governant Judea et Ero lo prince de Galilea," &c. At the

38th verse of the 2nd chapter of Acts, against the words *E Peire lur va dir fatz penetencia,* is the following note in the margin: *Petrus vero ait illos, penetenciam inquid agite:* and against the 19th verse of the 3rd chapter, text, *per ayso pentes vos:* note, *per ayso penedes.*"

Apoc. i. 1. "Apocalipsi de iheshu xrispt, local dieus donet a el far apartament, trametens per lo sieu angel a iohan lo sieu sers, local done testimoni a la paraula de dieu e testimoni de ihesu xrispt."

THE PARIS MS. No. 6833.

CHAPTER I. OF THE GOSPEL ACCORDING TO ST JOHN, FROM VOL. III. OF THE BIBLE IN PROVENCAL. BIBL. DU ROI. PARIS. MSS. No. 6833.

1 En lo comensament era paraula, e la paraula era ab
2 Deu; e Deu era la paraula. Acso era en lo comensa-
3 ment ab Deu. Totes coses son fetes per ell; e sens
4 ell nenguna cosa no es feta. Ço qui es fet en aquell
5 era vida, e aquella vida era lum de homens; e lum en
6 tenebres no agueron poder sobra aquell. Deus trames
7 un home, qui havia nom Johan. E vench en testimoni
8 e pertal que fes testimoni della lum. Aquell no era
9 lum, mas feya testimoni della lum. Aquella era vera
lum, laquall illumina tot hom vivent en aquest mon.
10 En lo mon era, e all mon per aquell es fet, e al mon no
11 conech aquell. En les sues propres coses vench, e los
12 sues non raberan aquell. Mas a tots aquells qu ill
raeberan, dona poder que fosen fets fills de Deu, aquells,
13 qui cregueran lo nom dell; qui no son nats de sanch,
ne per delits de car son nats, ne per volentat d ome.
14 E paraula es feta carn, e abita en nos, vahem la gloria
daquall, quals gloria qui es un sol amgenrat del para,
15 qui es ple de gracia, e de veritat. Johan feya testi-
moni di aquell, dixent: aquest es aquell que yo dix;
qui deu venir apres de mi, e es fet ans de mi, car
16 avans era que yo. E della plenitud daquell nos aven
17 presa, gracia per gracia. Car la ley es dada per Moy-
sen, mas gracia e veritat es feta per Jeshus Christ.
18 Nul hom no veu anch Deu, mas lo fill un sol angendrat
qui es fill dell para, ço es un Deu, haquell ho ha

A Fac Simile of the Paris MS. N° 683

Sent Johā

Aci comenca lo primer Capitol del Auengeli de Sent Gehan euengeliste

En lo comencament era la paraula. E la paraula era ab deu e deu era la paraula aço era en lo comensamēt ab deu totes coses son fetes per ell/e sens ell nanguna cosa no es feta ço que es fet

19 recomptat. Aquest es lo testimoni de Johan, com hi
trameteran de Jehrusalem preveres e diaques pertal
20 quels demanasan; qui era? Ell econfasa e no naga
21 qu ell no era Christ. E demanasan: qui est donches?
22 ès Elies? E respos; No. E levors digueran a ell;
digues nos, qui est, pertal que donem resposta en
aquells quins hahan tramesos; que dires de tu mateis?
23 Respos: Yo son veu sonant en lo desert: andresats
24 vos carreras de Deu: ayci com dix Ysayas, profeta. E
25 aquells qui foran tramesos per los fariseg. Damanaran
li: donchs perche bateges, si tu (ne) ėst Christ, ne
26 Alies, ne profeta? E Johan respos en aquells: yo ba-
teig en aygua, mas en mig de vos es aquells que vos no
27 coneguets. Aquell est que deu venir, dell quall yo no
son digna que solva la coreia del seu calsament.
28 Aquestas coses foran fetes en Batania, tras lo flum
29 Jorda, hon uera Johan bateiant. E en l altra dia viu
Johan Jeshus qui venia a ell, e dix: veus l aynell de
30 Deu, qui tol los paccats dell mon. Aquest es, aquell
31 que jous dixi: qui ve apres de mi, e yo no conexia
aquell, mas pertal que sia manifestat en Israel, per ço
32 son yo vengut bateiant en aygua. E Johan li fen
testimoni dixent; quell vui lesperit de Deu denallant
33 dell cell axi comha coloma, e stant sobra aquell. E yo
no sabia, aquall qui trames mi bateiar en aygua, aquell
dix a mi; sobra loquall veuras l Esperit Sant devellar
dall cell, e star sobra ell, aquall es qui bateia en Sperit
34 Sant. E yo ho viu; en fas testimoni que aquest es
35 fill de Deu. E altra vagada, stava Johan e dos dells
36 seus dexables; sguardant Jeshus que venia, e dix:
37 Veus l anyel de Deu. E ço hoyran los dos dexables, e
38 saguiran Jeshus. E Jeshus girant sa, viu aquells dos
quills seguian, e dix a ells: que demanats? E ells a
39 ell, Mestre, hon stas? E ell dix a ells: vanits, he
veiats ho. E vengeron, e veran hon stava, e staqueran

40 aquell dia, he era la quala x hora. E le hun daquells
era Endreu, frare de Simeon Peyre, que hoyi de Johan,
41 e sagui aquell. E aquest troba primerament Simeon
Pere, frare seu, e dix li: nos havem trobat Messias,
42 que es entrepretat Christ. E amena aquell a Jeshus.
(Jeshus) sguardant aquell; tu es Simon fill de Jo-
hanna, e tu sera apellat Sephas, qui es entrepretat
43 pera. E l endama man volch axir en Galilea, e atroba
44 Falip, e dix a ell Jeshus: saguex ma, E Jeshus (sic) era
45 della civtat de Betzayda, don era Andrea e Pera. E
Falip atroba Nathaniel, e dix li: nos havem trobat
Jeshus de Netzeret, fill de Josef, delquall scrivi Moyses
46 e los profetes. Dix a ell Nathanael: pot exir de Net-
zeret nenguna cosa de be? Dix li Falip: e veges ho,
47 e ana ab ell. Com Jeshus viu Nathanael, dix daquell:
veus verament home Israelita, en loquall no ha falsia.
48 E dix a ell Nathanael; com me conexies tu? Respos
Jeshus: ans que Falip te apellas com entras sots la
49 figuera, ta viu. Respos Jeshus e dix: Maestra, tu es fill
50 de Deu, e tu es Rey en Israel. Respos Jeshus, e dix a
51 ell: perque te dit, que viu desots la figuera o creg,
mas encora veurias majors coses. E dix a ell; vera-
ment, dich a vos, que vos veuren lo cell ubert, e los
angells de Deu puiants he denallants.

CAPITOL SEGON.

The MS. No. 6833, containing the New Testament, forms the third volume of a collection labelled *Bible en Provençal.*

It is the same which Le Long[1] describes in the following terms: "*Biblia Catalana* seu veteri Lingua Provinciali. Constat (*inquit Carolus du Fresne du Cange*, p. 29 *præfat. in Glossarium Latinum*), idem esse fere Catalanorum idioma, quod Provincialium nostrorum; quod in Catalo-

[1] Bibl. Sac. I. p. 369.

niam inductum a Comitibus Barcinonensibus, vero proximum est, ex quo Provinciæ Comitatum suis adjunxere dominiis."

Biblia Catalana. Codex Membranaceus optime exaratus, 3 vols in folio. Bib. Regia Codex, 9831, 9833.

The Bible in the Catalan dialect of the Romaunt language, which Le Long represents to be the same, or nearly the same, as the Provençal, is thus described by M. Paulin Paris[1].

" Size, large folio. Nos. 6831, 6832, 6833. The Holy Bible in Catalan.

"Three volumes in folio: two columns, vignettes and initials on paper, having every ninth leaf vellum. Of the 15th century. Bound in lemon-coloured morocco, with the arms of France on the cover. In the ancient library of Cardinal Mazarin, numbered 45, 47, 453. The first words of this venerable translation are: 'En lo principio crea Deu lo ciel e la terra; hera vana e vuyda e les tenebres heran sobre la fac del abis, et l'esperit de Deu era portat sobra les aigues. Et dis Deus: sia feta lume la lum fouet feta. E vuit Deus que le lum seria bona el depertit le lum de les tenebres, e apella la lum dia e les tenebres nit, &c.'

" The first volume extends to Job inclusively. The first leaf is ornamented with vignettes, representing in eight medallions the work of the seven days[2]. It exhibits also an initial letter, which, notwithstanding its coarseness, is valuable as a relic of ancient Catalan art.

" The second volume begins with: 'Paraules de Salomo fill de David reg d'Israel.' The initial of the first leaf of the second volume is more remarkable than that of the first. It represents the judgment of Solomon. The text proceeds until the end of the Old Testament, and termi-

[1] Les Manuscrits François de la Bibl. du Roi. Vol. II. p. 41.

[2] "Sept jours." Sic.

nates with a short preface on St Mark, and his symbol the Lion. The third volume contains the whole of the New Testament. The last words are: 'Finito Libro sit laus, gloria, Christo. Amen.' The whole of the three volumes, in which the pagination is continued throughout, contain seven hundred and twenty three leaves on paper and vellum."

Having carefully examined these three volumes, I think it necessary to add some remarks to the description given by M. Paulin Paris. The Apocryphal Books are inserted partly in the first, and partly in the second volume; thus, the books of Esdras, Judith, and Tobias, are found in the first volume; and those of Wisdom, Ecclesiasticus, Baruch, and the Maccabees, in the second. The Book of Psalms follows Job in the first volume.

In the Book of Job *leviathan* is translated *lo diabla.*

In the third volume, containing the New Testament, the first page, having the beginning of the Gospel of St Matthew, is illuminated with figures of saints and with birds and arabesques coloured and gilded. The letters *a* and *e* are used indiscriminately, thus *para* is sometimes spelt *pere,* and *sant, sent.* There is no *Prolic* to St Matthew. The *Prolic* to St John in this copy corresponds very nearly with that of the Dublin MS., but several of the other prologues differ. The intermixture of paper and vellum leaves is not exactly in the order described by M. Paris,—for example: the first leaf of the third volume is vellum, the 2nd, 3rd, 4th, 5th leaves are paper, the 6th and 7th are vellum: from the 8th to the 15th paper, 16 and 17 vellum, and, further on, 56 and 57 vellum; 58—65 paper, 66 and 67 vellum, 148—156 paper, 157 vellum. After the first leaf there is a continued numeration at the right hand of the 2nd column: thus, on the 2nd leaf, D.lvii., on the 3rd, D.lviii.

The Gospel of St Matthew is headed in the middle of

the page *Mateu*, as far as the leaf numbered D.lxiii., and then *Sant Mateu.* At the end of the last chapter of St Matthew, "Aci se acaba l'avangeli de Sent Mateu l'evangelista en loqual ha xxviii. capitols. Comensa lo prolic de sobra l'avangeli de Sent March." M. Paris pronounces this MS. to be a production of the 15th century. In many respects in its writing and character it resembles a folio numbered 6833[5], [*Fonds Colbert* 180.], which is the same probably of which Le Long spoke[1], "Biblia Catalana Scripta anno Christi 1407. Codex iste incipit a cap. 3. Geneseos, et definit post Psalmos, in fol. Bibl. Colb. Cod. 180."

The Codex numbered 6833[5] is an odd volume.

A memorandum states, in bad Latin, at the end of the volume, that it was written by "Enthonius Satorra,"—"fecit iste liber anno a nativita Domini millesimo quadringentesimo sextimo uno." I am of opinion that it was transcribed with many alterations from a copy of a much older date.

The word *sues* occurs very frequently, and among other passages in John i. 11: "En les sues propres coses vench, e los sues non raberan aquell." "He came unto his own, and his own received him not," It is remarkable that the word *sues* is noticed by Reiner in his treatise, (which was written before the year 1250), as being used in a version, circulated at that time by "heretics." Reiner ignorantly, or maliciously, engrafted an absurd story upon this fact, and stated, that the translators of John i. turned the word *sui* into *sues*, swine. "Et quia sunt Laici idiotæ, false et corrupte Scripturam exponunt, ut est illud Joan 1. *In propria venit, et sui eum non receperunt.* Ibi dicunt *sui* id est *porci* dicentes *sui* pro *sues*[2]." (Qu. *sues* pro *sui*?)

1 Bib. Sacr. I. p. 369.
2 Reiner. contr. Waldenses, Bib. Pat. iv. pars II. p. 478. Ed. Par. 1624.

The reader will perceive that there is a blunder in this passage, but that Reiner must have had the Romaunt word *sues* in his mind.

I wish to draw attention to some various readings in this copy of the Romaunt Version of the New Testament, because I think they prove it to have been made for a community of separatists from the Church of Rome, the Albigenses probably, who had departed further from her than those for whom the Dublin, Grenoble, Zurich, Lyons, and Paris (8086) MSS. were transcribed,—and who were satisfied with a less faithful and literal translation than the original Romaunt Version: *e. g.* St Matt. ii. 1. "Quand Jeshus fonch nat *en Jerusalem.*" When Jesus was born in *Jerusalem.*

Ch. xviii. 17. *Lo poble,* or *the people,* is twice used for *la gleysa,* or *the Church;* and the whole verse is loosely paraphrased.

Acts ii. 47. E nostre Senyor cresia cascun dia lo nombre de aquells qui eren fets sans *en ell.* The word *Church* omitted.

xiv. 27. E cant ells fforen venguts e agueron *los fidels. The faithful* for *the Church.*

In some passages, as Acts v. 11, viii. 1, xiii. 1, xiv. 23, xv. 3, 4, 41, and in the Apocalypse, the word Church is properly rendered *sgleya.*

In the Prologue to 1 Tim. the Dublin MS. reads: *De la ordenacion del veschoa e del diachona.* The Paris 6833: "En la ordinacio del *preveretge* (of priests) e del diachonas."

1 Pet. v. 3. "E que non havats senyoria en *los clergues:*" over *the clergy,* instead of "God's heritage."

In this Codex we do not read *Son of the Virgin,* or, *filh de la verge,* in John i. 51, but it occurs in Matt. xxiv. 30, and 37, and in the Apocalypse, i. 13.

The quotations in Perrin and Leger do not correspond with the text of No. 6833.

There is strong reason to suppose that the Romaunt Version of the New Testament called Catalan, or Provençal, was used by the Albigensian, and not by the Waldensian, branch of separatists from Rome.

THE PARIS MS. 7268^{22}.

FONDS COLBERT BIBL. DU ROI.

CHAPTER I. OF THE GOSPEL ACCORDING TO ST JOHN, FROM "LA BIBLE DES PAUVRES," IN OLD FRENCH. BIBL. DU ROI, PARIS.—MS. No. 7268^{22}. WITH THE VARIOUS READINGS IN THE TRANSLATION OF "GUIART DES MOULINS," IN MS. No. 6830.

1 Parole estoit au comencement, et cele parole estoit
envers Deu, ce est en la conoissance Deu[1] le Pere.
2 Et Dex estoit parole, ce Deu le Fill[2]. Ice estoit el
comencement del monde en la conoissance et en la
3 volonte Deu[1] le Pere. Toutes choses furent fetes[3]
par lui; ce[4] est par Deu le Fil, qui est la vertu de
Deu le Pere, et sapience. Et nule[5] chose est fete[6]
sanz lui, et ce qui fu fet[7] en lui, et par lui, apartenoit
4, 5 a vie. Et vie estoit lumiere domes. Et lumiere
luist en tenebres, ce est Deu[1] le Fill[2] en cest[8] mor-
tel monde. Et tenebres ne li porent mie[9] nuire, ce
est a dire, il ne fu mie entechie de tenebres de pec-
6 chie. Et Dex[10] envoia I. home, qui avoït non[11] Ie-
7 than. Icestui[12] vint en tesmoignage que il[13] portast
tesmoign de lumiere, ce est[14] del filz Deu, que toz[15]
8 creussent par lui. Il ne estoit mie lumiere, mes[16] quil
9 portast tesmoing de lumiere. Il estoit, ce est Ihesus
Crist estoit, veraie lumiere, qui enlumine tout[17] le
10 monde, tout home qui vint[18] en cest[19] monde[20]. Et li

Various readings in MS. No. 6830:

[1] Dieu.
[2] Filz.
[3] faites.
[4] cest.
[5] nulle.
[6] faite.
[7] fait.
[8] ce.
[9] pas.
[10] Dieu.
[11] nom Jethan.
[12] Cestui.
[13] quil.
[14] cest du.
[15] tous.
[16] mais.
[17] deest.
[18] venoit.
[19] ce.
[20] il estoit en monde.

A Fac Simile of the Paris M.S. No. 7268

Ioh Annes

Parole estoit au comencement:
& cele parole estoit en mi eus deu
ce est en la conoissance deu le
pere Et dex estoit parole ce deu le fill
& ce estoit el comencement del mode

Jac Aug Thuan

mondes fu fez[1] par lui. Et li mondes ne le conut[2]
11 pas. Il vint en ses propres choses, et le suen[3] ne
12 le recurent pas. Et tuit cil, qui le recurent, orent
poeste[4] de lui, qu il fussent fet[1] fill[5] Deu[6]; et ense-
13 ment cels[7] qui croient en son non[8]. Liquel ne sont
mie ne[9] de pechioz, et de delit de char, ne de volente
14 dome, mes[10] sont ne[9] de Deu[6]. Et la parole fu fete[11]
char, et habita en nos, ce est[12] entre nos. Et nos
veismes sa gloire, come la gloire de celui qui estoit
15 fill[5] de Deu[6]; plains de grace e de verite. Sainz
Johans[13] Baptistes porte tesmoing a Crist, e crie, disant:
ce est ceslui qui ge[14] dis: celui[15] qui est a venir em-
pres[16] moi fu fet[1] ancois que moi; car[17] il estoit pre-
16 miers que moi. Et toz nos[18] avons receu de sa pleni-
17 tude, ce est de sa [19]largece [20]. Car[21] la loi fu donee
par Moysen[22], et grace et verite a este fete[23] par Jhe-
18 sus Crist. Nus[24] hom vit onques Deu[6], forsque li Filz
19 qui es el sein del Pere[25]. Icil[26] araconte. Et cist est
li testimoing que Sainz Iohans[27] dist quant li Juyf[28]
envoierent a lui de Jerusalem les prestres et les levites
20 qu il[29] li demandassent: qui est[30] tu? Et il regehi
verite, et ne noia mie[31]. Et il regehi disant; que ge[14]
21 ne sui mie Crist. Et il[32] li demanderent disant. Que
es tu donques? Es tu Helijes[33]? E il (leur[34]) dist:
ge nel sui pas[35]. Est tu prophetes[36]? Et il respondi:
22 Non. Lors li[37] distrent il: Qui es tu, que nos[38] puis-

Various readings in MS. No. 6830:

1 fait.
2 cognut.
3 sien.
4 puissance.
5 filz.
6 Dieu.
7 semblablement ceulz.
8 nom.
9 nez.
10 mais.
11 faite en nous.
12 deest.
13 Jehan baptiste.
14 Je.
15 cil.
16 apres moi.
17 quar.
18 tous nous.
19 largese.
20 grace pour grace.
21 Quar.
22 Moyse.
23 faite.
24 Noulz.
25 sain du Pair.
26 Icist.
27 Saint Jehan.
28 Juif.
29 que ils.
30 es.
31 nia mie.
32 ils.
33 Helye.
34 deest.
35 Je ne le suis pas.
36 prophete.
37 deest.
38 nous.

sons rendre respons[1] a cels qui nos[2] ont a toi envoie?
23 Que dis tu de toi meissmes? Sanz Johans[3] dist: Ge[4]
sui la voiz[5] del criant el desert: Esdreties la voie nos-
24 tre Seignor[6], si come Ysaies[7] li prophetes dist[8]. Et
25 cil qui furent envoie[9] furent des pharisieus. Et il[10] li
demanderent: porquoi[11] batizes tu donques, se tu nes
26 Crist, Helijes[12], ne prophetes[13]? Et Sainz Johans[3] lor
respondi disant: Ge[4] baptize en eue[14], mes[15] il est
27 entre vos[16] ciels que vos ne savez mie. Il est celui
qui venra enpres moi, qui aparra empres[17] moi, ce est
qui aparra empres moi par les granz vertuz[18] qu il fera,
et qu il fet[19] devant moi. Et ge[4] ne sui mie dignes[20]
28 que ge deslie la corroie[21], de non soller[22]: Icez choses
avinrent[23] en Bethanie, outre[24] le flueve[25] qui est ape-
lez[26] Jordan[27], ou Sainz Johans[3] Baptistes baptizoit.
29 L'autre jor apres celui[28] vit Sainz Iohans Ihesum ve-
nant a soi[29], e dist: Vezci[30] l'aignel de Deu[31]; vezci[30]
30 celui qui oste et porte les pechiez del[32] monde. Ices-
tui[33] est del quel ge[4] dis: li hom[34] vient empres[17] moi,
qui fu fez[35] devant moi: Car il estoit devant moi[36].
31 Et ge[4] ne le savoie mie; Mes[37] porce ving[38] ge[4] bap-
tizant en eue[14], qu il soit manifestez[39], Ce est a dire
32 quil soit coneus[40], en Israel. Sainz Johans[3] porta tes-
moing de Jhesu, disant: Ge[4] vi le Saint Esperit de-
scendant del cel[41] come une colombe, et demorant[42]

Various readings in MS. No. 6830:

[1] response.
[2] nous.
[3] Saint Jehan.
[4] Je.
[5] voix.
[6] seigneur.
[7] Ysaie.
[8] dit.
[9] envoiez.
[10] ils.
[11] quoy.
[12] Helye.
[13] prophete.
[14] eaue.
[15] mais.
[16] vous.
[17] apres.
[18] grant vertu.
[19] fait.
[20] digne.
[21] couroie.
[22] souler.
[23] avindrent.
[24] oultre.
[25] fleuve.
[26] appelle.
[27] Jourdain.
[28] ce.
[29] soy.
[30] veez.
[31] Dieu.
[32] du.
[33] Cestui.
[34] homs.
[35] fait.
[36] moy.
[37] mais.
[38] vins.
[39] manifesti.
[40] cogneu.
[41] du ciel.
[42] demourant.

33 sor[1] lui. Et ge[2] ne le conoissoie[3] mie, ce est[4] a dire, et
devant ce, ge[2] ne savoie mie qu il fust filz Deu[5]. Mes
celui qui m envoia por baptizier[6] en eue[7], me dist. Celui
est qui baptize el[8] Saint Esperit. seur[9] lequel tu verrat[10]
34 Esperit descendre et demorer en lui. Et ge[2] ai veu
35 ice, et (ge[11]) porte tesmoing qu il est filz Deu[12]. Lautre
jor[13] apres celui derechief Sainz Johans[14] sestoit et II de
36 ses deciples. Et il regardanz[15] Jhesum qui aloit, dist:
vezci[16] l'aignel de Deu[5], ce est a dire vezci[16] le filz
Deu[5], qui est debon[17]. [*The intermediate verses have
been cut out with the initial miniature of the 2nd chapter.*]
41 va premierament Symon son frere, et li dist: Nos
avons trove [18]Messie, que vaut[19] autant come Crist.
42 Et li lamena a Ihesum. Ihesus regardanz[20] le dist:
Tu Symon filz Johan. Symon vaut autant come obe-
dient[21], et Johan[22] vaut autant come le grace de Deu,
ou el qual la grace Deu[23] est. Lors dist il: Tu es
Symon, ce est, tu es obedient; filz Johan, ce est filz
de la grace Deu. Tu seras apelez[24] Cephas, qui vaut
autant come peirres[25], ce est a dire, tu seras ferme en
creance come pierre. Ce qu il le renoia[26] III foiz, ne
fu pas mescreandise mes[27] por ce que il covenoit[28] que
la parole que Ihesus (le[29]) avait dite fust aemplie; tu
43 me noieras[30] III forz devant que li cois chant[31]. Ihesus
volt[32] lendeman issir en Galilee[33], et trova[34] Phelippe.
44 Et Jhesus li dist: sif[35] moi. Et Phelippes estoit nez

Various readings in MS. No. 6830:

[1] sur.
[2] je.
[3] cognoissoit.
[4] cest.
[5] Dieu.
[6] pour baptizer.
[7] eaue.
[8] ou.
[9] sur.
[10] verras.
[11] deest.
[12] de Dieu.
[13] jour.
[14] St Jehan.
[15] regardant.
[16] vecz.
[17] debonnaire et innocent come i agnel.
[18] trouve.
[19] vault.
[20] regardant.
[21] obedienc.
[22] Jehan.
[23] de Dieu.
[24] appele.
[25] pierre.
[26] quil le denia.
[27] mais.
[28] conveunt.
[29] deest.
[30] me denieres.
[31] cox chante.
[32] voult.
[33] Galylee.
[34] trouva.
[35] suif moy.

de Bethsaide. ou Andrieu et Pierre avoient estoit
45 nez. Phelippes[1] trova[2] Nathanael et li dist: Nos[3]
avons trove[4] Jhesum filz Joseph de Nazareth, celui de
que Moyses escrist en la loi, ce est a dire de qui Moy-
ses fist mencion quant il dona[5] la loi. et de qui les
46 prophetes escristrent[6] et precchierent[7]. Et Nathanael
li dist: Puet donques aucuns biens[8] venir de Nazareth?
Ce est a dire, aucuns biens ne aucuns prophetes[9] ne
puet mie sordre[10] de Nazareth. Li Juyf[11] creoient lors
que aucuns prophetes ne aucuns qui fust parfetement
justes ne puest estre [12] de Nazareth, por ce que li pro-
phete[13] qui avoient este devant n'en avoient fet men-
cion en leur propheties[14]. Phelippes li dist; vien, et
voies[15]: ce est a dire, vien, e voies[15] quel n est mie
47 come tu cuides. Quant Jhesus. vit Nathanael venant
a soi, il dist (de lui[16]): Vezci[17], verai[18] Israelitien. Ce
est verai[18] fill[19] d'Israel fesant[20] les bones[21] oeuvres,
48 que Israel fist; et en lui est[22] nule tricherie. Natha-
nael li dist: de quoi me conois[23] tu? Jhesus respondi,
et dist: Ge[24] te vi quant tu estoies soz le figuier, ancois
49 que Phelippe t'apelast[25]. Nathanael li dist: Mestre[26],
50 tu est filz Deu[27], tu es rois[28] de Israel. Jhesus respondi
et li dist: Tu croiz por ce qui ge te dis, que ge[24] te
vi soz[29] le figuier: et por ce verras tu greignors[30] cho-
51 ses. Et il li dist: Ge[24] vos[31] di, veraiement vos[31] ver-
roiz[32] li ciel ouvert, et les angles[33] descendanz[34] et

Various readings in MS. No. 6830:

[1] Phelippe.
[2] trouva.
[3] nous.
[4] trouve.
[5] donna loy.
[6] escrirent.
[7] prophetizerent.
[8] bien.
[9] prophete.
[10] sourdre.
[11] Juifs.
[12] i.
[13] les prophetes.
[14] fait nulle mention en leurs propheeies.
[15] voy.
[16] deest.
[17] veez.
[18] vray.
[19] filz.
[20] faisant.
[21] bonnes.
[22] nest.
[23] cognois.
[24] Je.
[25] t'appellast.
[26] Maistre.
[27] Dieu.
[28] roy d'Israel.
[29] sous.
[30] greigneurs.
[31] vous.
[32] verrez.
[33] angels.
[34] descendens.

montanz[1] sor le filz de home. Jhesus est apelez[2] filz d'ome par droit, car il fu conceuz[3] en feme[4], et non pas de semence d'ome, mes del[5] Saint Esperit. Et por ce tuit li autre home[6] sont apelez par droit filz d'omes, et non pas d'ome, car tuit[7] sont conceu[8] de home et de feme. Lors est Jhesus apelez[9] filz d'ome, et non pas filz d'omes, par ceste raison que nos avons dite[10].

Various readings in MS. No. 6830:

[1] montans.
[2] appelle.
[3] conceu.
[4] femme.
[5] mais du.
[6] tous les autres homes par droit sont appellez.
[7] quar tous.
[8] conceuz.
[9] appelle.
[10] dicte.

The following account of this MS. is inserted in the present work, because it enables me to give a comparative view of the Romaunt Version, and of that which is considered to be the earliest French Version of the New Testament. In the fly-leaf of the cover in which this volume is bound up, there is a note in these words: *Traduction regardée comme celle des Vaudois, et appelée 'Bible des Pauvres.'* "A translation believed to be that of the Vaudois, and called the Bible of the Poor." Whoever wrote this memorandum was misled by confounding the term *Pauvres* (poor) with the "Poor Men of Lyons," and "the Poor Men of Lyons" with the Vaudois. Most probably, he was not aware that a French Bible, printed in Paris by Jacques Regnault, in 1545, has a preface, in which it is stated, that the translation therein contained was made for the special use of the simple and ignorant[1]. Now this printed copy and the MS. No. 7268[22] correspond so very closely, in many passages, with each other, and with the translation attributed to Guiart des Moulins, that

[1] "Pour les laiz et simples... et enseigner plusieurs gens simples et ignorans."

I believe they may be traced to the same original: for example:—

MS. 7268[22].	Bible. Paris, 1545.
Parole estoit au comencement, e cele parole estoit envers Deu, ce est en la connoissance Deu le Pere. Et Deu estoit parole, ce Deu le Fill. John i. 1.	La Parole estoit au commencement, et celle parolle estoit envers Dieu, c'est la cognoissance de Dieu le Pere; et Dieu estoit parolle, c'est Dieu le Filz. John i. 1.
"Tu es Symon filz Johan. Symon vaut autant come obedient." John i. 42.	"Tu es Symon filz Jehan. Symon qui vault autant a dire comme obedient." John i. 42.

The title "*Bible des Pauvres*" might be correctly applied to the MS., but it cannot be correctly called "*A translation of the Vaudois*" or of "*the Poor Men of Lyons.*" The MS. is a quarto volume, written on vellum, in two columns, and it is decorated with coloured initials, but greatly mutilated. It contains:—

Genesis. The first leaves are wanting, and it commences with the words, "de Ethiope, et li tierz flueves a nom Tygris," in the second chapter. The twenty-second chapter ends at the fifth verse of our version, and the remainder of the chapter is only a fragment, one column having been cut out. The chapters are not divided according to the capitulation adopted about the middle of the thirteenth century, and are numbered carelessly in red ink. The fiftieth chapter of Genesis is imperfect, in consequence of the illumination at the beginning of Exodus having been cut out. Similar mutilations appear throughout the whole volume.

Exodus. Thirty-eight chapters. The last is imperfect; a modern hand has written "*Manque une feuille.*"

The Book of Numbers follows, but the beginning is wanting. "*Abidan li filz de Gedeon,*" are the first words.

DEUTERONOMY, JOSHUA, JUDGES, and RUTH, appear to be perfect.

Next the FOUR BOOKS OF KINGS.

The first chapter and part of the second are missing in the first Book.

Then follow TOBIT, JUDITH, ESTHER, JOB, and the PSALMS.

There is a Latin heading to each Psalm in red ink, and the last Psalm has an illumination, and a coloured capital to each verse.

The NEW TESTAMENT contains the Four Gospels, the Acts of the Apostles, the Epistle of St James, the first Epistle of St Peter, which is divided into four chapters (the second and third of our Bibles being in one), and part of the first chapter of II. Peter, ending at the twenty-first verse of our version: "*Aucune prophecie ne vient pas par volente humane aucuns forz, mes li sainz.*"

To exhibit the close affinity between the MS. 7268[22] and the MS. 6830, also belonging to the King's Library at Paris, which is pronounced to be the translation of Guiart des Moulins (A. D. 1294) (see P. Paris, Manuscrits François, Vol. II. p. 39) the various readings of 6830 are given in the margin, and these will be found to be chiefly orthographical.

Guiart des Moulins was Dean of St Pierre, and his translation was the favourite text of the Clergy of the Church of Rome for many ages. Had it been identical with "*A translation of the Vaudois,*" or of "*the Poor Men of Lyons,*" it would surely have been condemned by Ecclesiastics, instead of being made the prototype of so many copies in manuscript[1], and of the printed impressions, which were sanctioned by the hierarchy and clergy of Rome;

[1] According to M. P. Paris, (see MSS. François, Vol. I. pp. 4—17; and Vol. II. pp. 1—5, 7—15, 39—46.) the MSS. in the Bibl. du Roi, Paris, numbered 6702, 6703, 6704, 6705, 6818, 6819, 6820, 6821, 6822, 6823, 6824, 6825, 6826, 6827, 6828 and 6830, contain copies of the translation of Guiart des Moulins.

of that, for example, printed by Regnault in 1545. M. Paulin Paris judges the text of the MS. 7268^{22} to be the oldest literal French translation of the sacred books[1], and he points to the grammatical characteristics, such as *Dex* for *Dieu*, *li serpenz* (Gen. iii. 1) for *le serpent*, &c., which distinguish the *sujet* from the *regime*, as a proof of its antiquity; and he thinks this copy of it is a transcript of the first part of the thirteenth century.

I do not agree with M. Paris in calling it a *literal* translation. Let the reader look at the first three verses, the forty-second, and the forty-sixth, and the last two verses of the first chapter of the Gospel of St John, No. 7268^{22}, and he will find a running commentary mixed up with the inspired words, which, at the same time that it identifies the translation with that of Guiart des Moulins, prevents it being termed a *literal* translation.

The distinction between the *sujet* and the *regime*, which belonged to the old Romaunt, was perceptible in the early French down to the end of the thirteenth century; e. g. "Li beneoiz rois fu tres devot." "Li beneoiz roys disoit." (See Vie de Saint Louis, Recueil des Historiens des Gaules et de la France, Vol. xx. p. 71.) M. P. Paris asks :—"Is this the famous translation made by the Lyonnese Etienne de Hansa or Ansa, at the request of Peter Waldo, about the year 1170, the translation which was called 'La Bible des Pauvres,' because that was the name (*les Pauvres*) assumed by the heretical Vaudois?" He goes on to say, "We have no positive proof of it, but we may presume that this French translation of the sacred books, undertaken for the first time under the auspices of Peter Waldo, was the same which was censured by Innocent III. about the year 1200, and the authorship of which was unknown to that Pontiff. It was described as a dangerous work by

[1] Les MSS. François de la Bibliothèque du Roi. Vol. VII. pp. 185-6. Paris 1848.

a great many writers of the thirteenth century, and no other contemporary author of a similar production has been designated. If then we discover, in a MS. of this period, a translation of the sacred books, may we not conclude that it is the work of Etienne de Ansa, that is to say, 'La Bible des Pauvres[1]?'"

For the very reason that the Translation, censured by Innocent III., was by an author whose name was unknown to that Pope, other critics would be inclined to say that it could not have been that of Waldo and Ansa, because Innocent could scarcely have been ignorant of the character and authorship of the translation of Waldo, which, according to Stephen de Borbon, was by no means an anonymous production, and had been presented by Waldo himself to the Pontiff's predecessor, Alexander III., in the year 1179[2].

Another proof that Waldo's translation cannot be identified with that of the MS. No. 7268[22], is to be found in the fact already mentioned, that the text of 7268[22] was the favourite text of Romish ecclesiastics for centuries, who never would have been satisfied with a translation which originated with Waldo, a proclaimed heretic.

Who were the Originators of this Version?

It now remains to enquire when, and by whom, was the Romaunt Version of the Gospels, of the Acts of the Apostles, of the Epistles, and of the Apocalypse, begun; and by whom was the work completed? The question ought, however, to be approached with the utmost diffidence and reserve, because no sufficient documentary evidence remains to solve the mystery; and I beg it to

[1] Les MSS. François, par. P. Paris. Vol. VII. p. 188.

[2] See Chronicle of Laon. Recueil des Hist. des Gaules et de la France, Vol. XIII. p. 680, Walter Mapes, apud Usser. de Eccl. Suc. et Stat. c. viii. § 13, and Stephen de Borbon, apud Echart. Scrip. Ord. Præd. Vol. I. p. 192.

be understood, that I submit the whole of this subject to the consideration of biblical scholars, under the hope that my discussion of it will lead to further inquiry.

It is most likely that partial translations were made, when Charlemagne and the Councils of Tours and Rheims, at the beginning of the ninth century, enacted that the bishops should take care to have the Homilies of the Church translated into the Romaunt and Teutonic languages. These orders were renewed afterwards from time to time, and we cannot doubt that obedience to them produced several attempts to render passages of the Sacred Books into the vulgar tongues, especially those which occurred in the Roman and Gallic Rituals. Vernacular paraphrases of Holy Writ, and the lives of the Saints, were not uncommon in the ninth and tenth centuries, and specimens of these are believed to be still extant; but, I repeat, we want authority to establish the antiquity of any Romaunt translation of Scripture, which can be called literal, before the twelfth century. Le Bœuf supposed that a Manuscript of the Life and Acts of St Stephen, preserved at Tours, (various readings of which are printed in the Glossary of Ducange[1], in the seventeenth volume of "Mémoires de la Littérature tirés des Registres de l'Academie des Inscriptions," p. 716; and in the second volume of Raynouard's "Choix des Poésies des Troubadours") was as old as the eleventh century, and that it contained the substance of a translation made in the ninth[2]. There is scarcely a line, however, which exhibits a close rendering of any portion of the seventh chapter of the Book of Acts.

But still it is not improbable that successful endeavours were made, and that many passages of the six

[1] Under the word *Farsia*, col. 347, and taken from Martene, De Antiquis Ecclesiæ Ritibus, Lib. I. c. 3. artic. 2. §. xi.

[2] See Mém. de l'Académie, Vol. XVIII. pp. 716, 717.

copies of the Romaunt Version of the New Testament, which have reached our times, are relics of translations more venerable than those in which they are now embodied; in like manner as our present Authorized Version has preserved sentences which may be traced to Tyndale and Wiclif[1].

One of the earliest and best authenticated undertakings, to achieve a regular translation of some of the books of Holy Scripture, is attributed to a merchant of Lyons, who is celebrated under the names of *Valdès, Valdesius, Valdius, Valdensis, Waldius* and *Waldensis*, but most commonly, *Peter Waldo.*

Walter Mapes, Archdeacon of Oxford, a contemporary of this famous Reformer, states that he was present at the Council held at Rome, (in the year 1179) under Alexander III., and there saw some "Valdesians," so called from their Primate "Valdès," a citizen of Lyons, who presented a book to the Pope, written in the Gallic[2]

[1]

Wiclif. 1380.	*Tyndale.* 1534.	*Authorized.* 1611.
John i. 8, 10, 11.		
He was not the light, but that he schulde bere witnessyng of the light.	He was not that lyght; but to beare witnes of the lyght.	He was not that light, but *was sent* to beare witnesse of that light.
He was in the world, and the world was maad by him, and the world knew him not. He came into hise owne thingis, and hise resceyueden him not.	He was in the worlde, and the worlde was made by him: and yet the worlde knewe him not. He came amonge his (awne) and his awne receaved him not.	Hee was in the world, and the world was made by him, and the world knew him not. He came unto his owne, and his owne receiued him not.

[2] In the twelfth century this language was called indiscriminately Romaunt or Gallic, as I have shewn more fully supra, p. v. Introduction. There is a curious instance of this in the two contemporary copies of the Life of Godric, who died about 1170. In the Bodleian MS. we read: "Hæc omnia lingua *Romana* peroptime disseruit." In the Harleian MS.: "Hæc omnia *Gallica* idiomate loquebatur." Again: "At ille in lingua *Romana* dixit," Bod. MS. "*Gallico* locutione sic ait," Harleian MS. See publications of the Surtees Society, 1845. De Vita S. Godrici Eremitæ, pp. 204, 206, and 207.

tongue, which contained the text, and a gloss of the Psalms, and of many other books of the Old and New Testament[1].

This account is confirmed in part by a Chronicler of Laon, also a contemporary of Waldo, who relates that "Valdesius" himself was at the Lateran Council of Rome, and was well received by Pope Alexander III., who embraced him[2].

Reiner, who flourished in the middle of the thirteenth century, and may have conversed with some of the followers of Waldo, relates, that "One of the principal citizens of Lyons having some little learning, taught the text of the New Testament in the vulgar tongue[3]."

But the most distinct account of the undertaking is given by Stephen of Borbon, who professes to have been acquainted with the persons concerned in the translation. "The Waldenses," said he, "were so called from the first author of this heresy, who was named *Waldensis*, and they are also called 'the Poor of Lyons,' because they make the profession of poverty. The sect began in this manner, according to what I have heard from that priest, who was

[1] "Vidimus, in Concilio Romano sub Alexandro Papa Tertio celebrato, Valdesios, homines idiotas illiteratos, a primate ipsorum Valde dictos, qui fuerat civis Lugduni super Rhodanum, qui librum Domino Papæ præsentaverunt lingua conscriptum Gallica, in quo textus et Glossæ Psalterii plurimorumq'; legis utriusq'; librorum continebantur."—Ussher De Chr. Ecc. Suc., cap. viii. p. 112.

[2] "Anno Domini 1178 [1179], Concilium Lateranense a Papa Alexandro hujus nominis Tertio celebratur. Damnavit hoc Concilium hæreses et omnes hæreticorum fautores, necnon et defensores. Valdesium amplexatus est Papa approbans votum quod fecerat voluntariæ paupertatis, inhibens eidem ne vel ipse aut socii sui predicationis officium præsumerent, nisi rogantibus sacerdotibus. Quod præceptum modico tempore observaverunt; unde extunc facti inobedientes, multis fuerunt in scandalum et sibi in ruinam."—Chronicon Anonymi Canonici Laudunensis. See Bouquet, Recueil des Historiens, Vol. XIII. p. 683.

[3] "Cum autem esset aliquantulum literatus, Novi Testamenti textum docuit eos vulgariter."—Reinerus contra Waldenses. Bib. Patr., Vol. IV. p. 749. Edit. Paris. 1624.

called Bernard Ydros, who was a very respectable and rich man in the city of Lyons, and a friend of our brethren, and who, when he was a young man, wrote out for money the first books which they had in the Romaunt language, from the translation and dictation of Stephen of Ansa, who afterwards held a benefice in the principal church of Lyons, and came to a sudden death by falling from the upper chamber of a house, which he was building, and whom I have often seen. A certain rich man of the above city, called Waldensis, hearing the Gospels, and not being very learned, but desiring to understand what they taught, made an agreement with the said priests; with the one, that he should translate into the vulgar tongue, and with the other, that he should write down what the former dictated. In like manner they proceeded with many books of the Bible, and with many of the authorities (treatises) of holy men, arranged under titles, to which they gave the name of *Sentences*[1]."

[1] "Waldenses autem dicti sunt a primo hujus hæresis auctore, qui nominatus fuit Waldensis. Dicuntur etiam pauperes de Lugduno, quia ibi inceperunt in professione paupertatis. Vocant autem se pauperes spiritu, propter quod Dominus dicit Matth., 5, *Beati pauperes spiritu*, et vere pauperes in spiritu a spiritualibus bonis, et a spiritu sancto.

"Incepit autem illa secta per hunc modum, secundum quod ego a pluribus qui priores eorum viderunt, et a sacerdote illo qui satis honoratus erat et dives in civitate Lugdunensi et amicus Fratrum nostrorum, qui dictus fuit Bernardus Ydros, qui cum esset juvenis et scriptor, scripsit dicto Waldensi priores libros pro pecunia in Romano (*id est, Gallico*) quos ipsi habuerunt, transferente, et dictante ei Stephano de Ansa (*cod. Rotomag. de Emsa*) qui postea beneficiatus in Ecclesia majore Lugdunensi (*cod. Rotom. promotus est in sacerdotum et*) de solario domus quam ædificabat corruens morte subita vitam finivit, quem ego vidi sæpe. Quidam dives rebus in dicta urbe dictus Waldensis audiens evangelia, cum non esset multum literatus, curiosus intelligere quid dicerent, fecit pactum cum dictis sacerdotibus, alteri ut transferret ei in vulgari, alteri ut scriberet quæ ille dictaret, quod fecerunt: similiter multos libros Bibliæ, et auctoritates sanctorum multas per titulos congregatas, quas sententias appellabant."—V. Echart. Script. Ord. Præd., Vol. I. p. 192. Mr Maitland translates the last passage thus: "In like manner many books of the Bible, and authorities of the Fathers, which they called Sentences." See "Facts

Stephen of Borbon, pursuing his narrative, goes on to say, "Waldensis and his followers falling out of presumption into disobedience, and out of disobedience into contumacy and excommunication, were expelled from Lyons, and were summoned to the Lateran Council at Rome, and were there pronounced to be obstinate schismatics. Afterwards uniting themselves to other heretics in Provence and Lombardy, and imbibing and disseminating the errors of those heretics, they were judged to be the most inveterate and dangerous enemies of the Church[1]."

A curious corroboration of some of these statements is found in the work of Moneta, a contemporary of Reiner and of Stephen of Borbon, who, after making some mention of *Valdesius* a citizen of Lyons, as the founder of the "Valdenses," asks, "why did he come to the Pope, and promise to be observant of the four doctors, Ambrose, Augustin, Gregory, and Jerome, and receive authority from the Pope to preach[2]?" There is evidently some confusion in the narratives of Walter Mapes, the Chronicler of Laon, Stephen of Borbon, and Moneta, as to what took place at the Lateran Council under Alexander III.

and Documents illustrative of the History and Doctrine of the Ancient Albigenses and Waldenses," p. 129. I have endeavoured to give the meaning of the words "*per titulos congregatas,*" because I think much depends upon them.

1 "Is ergo Waldensis scilicet, et sui primo ex præsumptione et officii apostolici usurpatione ceciderunt in inobedientiam, demum in contumaciam, demum in excommunicationis sententiam. Post expulsi ab illa terra, ad Concilium quod fuit Romæ ante Lateranense vocati, et pertinaces fuerunt schismatici postea judicati. Postea in Provinciæ terra et Lombardiæ cum aliis hæreticis se admiscentes, et errorem eorum bibentes et serentes hæretici sunt judicati ecclesiæ infestissimi."—Ibid. ibid.

2 "Si autem dicant quod non sit a Papa; *ad quid ergo venit ad Papam?* et promisit servare quatuor Doctores, scilicet Ambrosium, Augustinum, Gregorium, et Hieronymum, et sic accepit a Papa prædicationis officium, cujus rei testimonium facile potest inveniri."—Moneta contra Catharos et Valdenses, Lib. v. c. 1. p. 402. Editio Ricchinii. Romæ, 1743.

Mapes says the "Valdesians" earnestly requested to have authority to preach, but that they met with a bad reception, and "retired from the Council in the midst of shouts of derision[1]." Stephen of Borbon puts it on record, that they were condemned as heretics and schismatics. Moneta intimates that "Valdesius" received a license to preach, and the Chronicler of Laon affirms, that at the very Council which condemned heretics, and those who defended them, "the Pope embraced Valdesius, and approved of his vows of poverty, but forbad him to preach except at the request of the priesthood:" and he adds, "this injunction was obeyed for a short time, but was afterwards violated, to the scandal of many, and his own ruin." But there are agreements in these narratives, from which we can gather evidence in favour of Waldo, and of the integrity of his intentions.

Heretics were condemned at that Council, but not Waldo and his followers, because they had not yet done anything to deserve that reproach[2]. Waldo's first proceedings were far from schismatical, and his desire to produce a faithful translation of Scripture is attested by the pains

[1] "Hii multa petebant instantia prædicationis auctoritatem sibi confirmari, quia periti sibi videbantur, cum vix essent scioli."—"Et ab omnibus multiplici sunt clamore derisi, confusique recesserunt."—MS. Bodl. 851. Ussher's citation does not include the last part of Mapes' statement.

[2] On referring to the "Sacrosancta Concilia" of Labbe, I find no mention of the "Waldenses" in the twenty-eighth Canon, De Hæreticis, of the Lateran Council, held in 1179.—"Ita hæreticorum quos alii Catharos, alii Patrinos, alii Publicanos, alii aliis nominibus vocant." Vol. x. p. 1522.

But in the notes of Binius, pages 1531, 1532, to the words "quos alii Waldenses, et Albigenses alii appellant," we read: "Waldenses, ita Bellarminus, Genebrardus, Onufrius, aliique plures, nescio quo autore." In a subsequent note from Binius, p. 1533, it is stated that the Abbot of Urspergh, in his Chronicle under the year 1212, makes mention of "the Poor Men of Lyons" being condemned as heretics by Pope Lucius III. The abbot attests to his having seen some of them at Rome. "Vidimus

he took to have the work well done, and to obtain the Papal sanction to it.

It is an extraordinary fact, well worth remark in this disquisition, that according to the Chronicler of Laon, Waldo's thoughts were first turned to serious subjects by a Troubadour who was reciting a poem in the streets of Lyons, called the "Life of Alexis[1]," a rhapsody in praise of voluntary poverty. The merchant invited the Troubadour to his house, and was so moved by his religious conversation, that he went the next morning to the School of Theology to consult a celebrated master, for guidance on the way of salvation. His spiritual adviser referred him to our Lord's exhortation: "If thou wilt be perfect, go and sell all thou hast, and give to the poor." Waldo acted up to the precept with such enthusiastic devotedness, that he sent his two daughters to the convent of Font Everard, and gave so abundantly to the poor[2], that the archbishop

tunc temporis aliquos de numero illorum, qui dicebantur 'Pauperes de Lugduno' apud sedem Apostolicam, cum magistro suo quodam, ut puto, Bernhardo." Was this Bernard Ydros, who was afterwards beneficed at Lyons, and who may have deserted Waldo and his former associates?

In col. 1737 of the same volume of Labbe's Concilia, we have the decree of Pope Lucius, anno 1183, against *Pauperes de Lugduno*. The probability therefore is, that the followers of Waldo, called "Pauperes de Lugduno," were condemned as heretics for the first time by Lucius III. in 1183, and not by Alexander III. in 1179.

1 For this poem, see Lexique Roman, par M. Raynouard, Vol. I. p. 575.—Many of the wandering Troubadours were men of deep piety, and when their harps and their songs obtained admission for them either into the castles of the barons, the houses of merchants, or the cottages of the peasants, they took advantage of the opportunity, and introduced topics of sacred truth.

2 "Currente adhuc anno eodem Incarnationis 1173, fuit apud Lugdunum Galliæ civis quidam Valdesius nomine, qui per iniquitatem fœnoris multas sibi pecunias coacervaverat. Is quadem die Dominica cum declinasset ad turbam quam ante Joculatorem viderat congregatam, ex verbis ipsius compunctus fuit, et eum ad domum suam deducens, intense eum audire curavit. Fuit enim locus narrationis ejus qualiter beatus Alexis in domo patris sui beato fine quievit. Facto mane, civis memoratus ad Scholas Theologiæ consilium animæ suæ quæsiturus properavit: et de

of Lyons remonstrated with him on his profuseness. But he persevered in performing acts of charity and munificence; and doubtless the translation of the sacred books, with the assistance of two priests paid by him, was undertaken from the purest and most generous motives. Whether he himself, or his disciples, (according to Mapes), presented the volume containing a Romaunt Version of portions of Scripture to the Pope, such a presentation must have been made under the persuasion that it was a faithful and not an heretical translation; that it was such a translation as the sovereign pontiff would not condemn.

Let us now see what can be alleged in support of the supposition, that the Romaunt Version[1] according to the

multis modis eundi ad Deum edoctus, quæsivit a Magistro quæ via aliis omnibus certior esset atque perfectior. Cui Magister Dominicam sententiam proposuit: *Si vis esse perfectus, vade et vende omnia quæ habes, &c.* Et ad uxorem veniens dedit ei optionem ut sibi mobilia vel immobilia omnium quæ habebat in terris et aquis, nemoribus et pratis, in domibus, redditibus, et vineis, nec non in molendinis et furnis, eligeret retinendum: quæ licet multum contristata, quia id facere oportuit, immobilibus hæsit. Is vero de mobilibus, iis a quibus injuste habuerat reddidit. Magnam vero partem pecuniæ suis duabus parvulis filiabus contulit, quas, matre earum ignorante, ordine Fontis-Evraldi mancipavit: maximam vero partem in usus pauperum expendit." Chronicon Anonymi Canonici Laudunensis. Recueil des Hist. Vol. XIII. p. 680.

[1] The Latin text called the Vulgate is allowed to be Jerome's text, notwithstanding the many variations in the several copies and editions of it: and Mr Baber, in the preface to his edition of Wiclif's New Testament, makes an observation which I gladly apply in justification of my own Title-page, "The Romaunt Version of the Gospel according to St John." "The MSS. of this version (Wiclif's) are so numerous, that copies of them are not uncommon in the libraries of the British Museum, Lambeth Palace, Sion College, &c. Though all these MSS. lay claim to the title of Wiclif's English Version of the Bible, yet there are a few amongst them which differ so materially from the rest, as to warrant the assertion that we enjoy two ancient English translations of the Scriptures. In some passages we trace no other similarity between these versions, than that which arises from the circumstance of their being made from one common original, the Latin Vulgate, but in general we discover features of resemblance between them so numerous and so striking, that it is most clear that the author of the later translation not only saw, but copied very freely from that which had been previously completed." Baber's Preface to the New Testament translated by Wiclif, p. lxix.

text, which is exhibited in the copies of the New Testament preserved at Dublin, Paris, Grenoble, Zurich, and Lyons, may have been wholly or partially the production of Waldo and his associates.

It is stated by Stephen of Borbon that the same persons, who translated many books of the Bible, translated also many treatises of holy men (*Sanctorum*), arranged under titles which they called *Sentences*[1]. If then we can find any Romaunt treatises, which in style and dialect bear a strong resemblance to any Romaunt translation of Scripture, we may fairly attribute them to the same authorship. Such treatises do make their appearance under the name of "Waldensian Treatises." Some of these are entitled: *De li pecca de la lenga. Del pecca de Superbia. Cubiticia. Vana Gloria. Pecca Mortal. De la Meczonia. Del Jurament. De la Luxuria. Deli Parlar deli Philosophes. De li sept Sacrament. De li parlar d'alcuns Doctori. Del Baptisme de Penetencia. Del Dejuni. Del Almona. De li Goy de Paradis. Penas Infernals*: and others[2].

The affinity which these bear to the Romaunt translations of Scripture in the Dublin, Grenoble, and Zurich MSS. is not only evident in their grammatical and etymological construction and character, but also in the identity of the scriptural passages which they cite, with the texts of the Dublin, Grenoble, and Zurich copies of the New Testament. For example:

The tract *De li Perilh* cites Scripture thus:	In the Dublin MS. of the New Testament, Matt. xvi. 27, we read:
"Cum lo filh de la vergena es avenir en la gloria del seo payre cum li seo angel."	"Car lo filh de la vergena es avenir en la gloria del seo payre cum li seo angel."

[1] "Similiter multos libros Bibliæ, et auctoritates Sanctorum multas *per titulos congregatas*, quas sententias appellabant." Stephen de Borbon. See supra, p. xci.

[2] See Ussher's Collection of MSS. Trin. Col. Dublin.

For other instances of this resemblance, see supra, p. xli.

Moneta records Waldo's declaration before the Pope, that he would be observant of the precepts of the four doctors, Ambrose, Augustin, Gregory, and Jerome[1]. Now the Fathers, to whom reference is most frequently made in those Waldensian Treatises, which bear marks of the greatest antiquity, are Saints Ambrose, Augustin, Jerome, and Gregory, together with Chrysostom, Isidore, and sometimes Bernard.

Moreover, many of these Treatises, containing the authorities and sentences of the Fathers, bear the very titles which the statement of Stephen of Borbon, confirmed by that of Moneta, prepare us to look for. It was very much the practice of theologians in the middle ages to circulate tracts composed of passages from the Latin Fathers, and Waldo was likely to follow their example, and to make use of such as were in vogue.

There are several collections of this sort in Public Libraries; in the MS. Library at Durham for example. One is as old as the times of William of Carileph, who died Bishop of Durham, 1096, and contains, "Tractatus S. Ambrosii de Penitentia;" "Tractatus S. Ambrosii de Paradiso;" "Augustinus Doctor, de decem Chordis." See Catalogus Cod. Man. Eccles. Cath. Dunelm. pp. 102, 103.

Another, not so old, is entitled "Excerpta ex Patribus Latinis de septem vitiis mortalibus." "Intentio nostra in isto opere est colligere de libris originalium 4 Doctorum, Augustini, Hieronymi, Ambrosii, Gregori, et copulare sub compendio dicta eorum[2]." Augustin's tracts "De Mendacio," "Contra Mendacium," "De Gaudiis Paradisi," &c. were in circulation as separate treatises in the middle

1 "Et promisit servare quatuor Doctores, scilicet Ambrosium, Augustinum, Gregorium, et Hieronymum." Moneta, lib. v. c. 1.

2 Catalogus Cod. Man. Eccl. Cath. Dunelm. p. 250. Wiclif's Trialogus, Lib. III. contains references to similar collections.

ages, and we have Romaunt or Waldensian Tracts, entitled "*Meczonia*," "*Goy de Paradis.*" Ambrose's tract *De Superbia* was also in great repute and circulation. In this there is the following passage: "Superbia, quod initium omnis peccati est, cujus primæ soboles septem nimirum principalia vitia ex hac virulenta radice proferuntur, scilicet inanis gloria, invidia, ira, tristitia, avaritia, ventris ingluvies, atque luxuria." Amb. Oper. Vol. II. p. 493, pars II. Edit. Paris. 1690.

A Waldensian treatise, entitled "*Lo pecca de la Superbia*," reads thus: "Superbia es reyna de tuit li pecca de laqual di l'escriptura, superbia es comenczament de tot pecca. Sept principal pecca nayson en aquella, Ço es a saber: Vana Gloria, Envidia, Ira, Tristicia, Avaricia, Golicia, Luxuria." Dublin MS. C. 5. 22. fol. 118.

It is remarkable that we find, among the works attributed to St Gregory, passages which appear to be taken almost verbatim from St Ambrose, and which also correspond with the Romaunt translation just cited.

"Ipsa namque vitiorum *regina*[1] superbia. Radix quippe cuncti modi superbia est, de *qua Scriptura*[1] *attestante dicitur:* 'Initium omnis peccati est superbia.' *Primæ autem ejus soboles*[2] nimirum septem principalia vitia. De hac virulenta radice proferuntur scilicet inanis gloria, invidia, ira, tristitia, avaritia, ventris ingluvies, luxuria[3]."

Another strong presumption that both the Romaunt translation of the New Testament, and the more ancient Waldensian treatises, which quote it almost verbatim, may be attributed to Waldo and his associates, rests on the fact that the Version exhibited in the Dublin, Grenoble,

[1] "Superbia es *Reyna* de tuit li pecca de laqual *di l'escriptura.*" Wald. Treatise.

[2] "Sept principal pecca *nayson* en aquella." Wald. Treatise.

[3] Op. S. Greg. Lib. XXXI. Vol. I. p. 1035. Par. 1705.

and Zurich MSS. offers internal evidence of having been translated by persons who had had access to four ancient manuscripts of the gospels, one of which was preserved at Lyons, and the other three in Lombardy.

Now Waldo himself was a *Lyonnese*, and his two assistants, Bernard of Ydros, and Stephen of Ansa, though resident in Lyons, were, as their names indicate, natives of Lombardy: Ydros and Ansa being towns in the north of Italy.

There is also reason to believe that Waldo had a third associate from Lombardy. Pilichdorf tells us that there was one "Johannes, qui erat de Lugduno[1]," who joined himself to Waldo. Reiner makes mention of a "Johannes de Lugduno," who was afterwards a Ketter or Catharan Bishop of Bergamo in Lombardy[2]; and in the "Summa Fratris Reinerii," which is thought to be an abridgment of Reiner's treatise, he is called "Johannes de Lugio," (Lugo or Lugano in Lombardy?) Now the Romaunt Version, among other marks of great care and erudition, and of faithful adherence to the best Latin copies of the New Testament, as I have pointed out in my notes to the Gospel of St John,—contains proofs that its compilers, at the same time that they used the Vulgate of Jerome for their text, did not adhere to it servilely, but consulted the remains of the old "Versio Itala," and adopted the readings of that version, whenever they saw reason to prefer them to those of Jerome. I have taken some pains to collate the portion of the Romaunt Version printed in this volume, with the ancient MSS. contained in the "Evangelarium Quadruplex," of Blanchini, and the "Bibliorum Antiquæ Versiones, seu Vetus Itala" of Sabatier, and I find that in the Gospel of St John the translators chose readings preserved in the manuscripts of Verona, Vercelli, and Brescia, eighteen times,

1 Bib. Patr. 4. 779. Paris, 1624.

2 Reiner. cont. Wald. Bib. Patr. IV. c. 6. Edit. Paris.

in preference to those of Jerome's Vulgate: and that in this preference they were supported by other authorities. I have also traced three notable variations from Jerome's text to the Græco-Latinus of the Codex Bezæ Cantabrigiensis, which was originally in the custody of the clergy of the Church of St Irenæus at Lyons[1]. These are indications, not to be lightly esteemed, of anxious discrimination on the part of the translators of the Romaunt Version, who, like the translators of our own Authorized Version, omitted no opportunity of comparing their own work with the various texts, and interpretations of the original, within their reach.

My collation of the Romaunt Version of St John's Gospel with the various readings of the Latin text, found in Sabatier's "Versiones Antiquæ, seu Vetus Itala," Blanchini's "Evangelarium Quadruplex," and the "Græco-Latinus Codex," or "Codex Bezæ Cantabrigiensis," gives the following results.

The Romaunt Version, using the Vulgate of Jerome as its text, agrees with the "Versio Antiqua ex Colb. MS." in preference to the Vulgate, six times.

Agrees with the Græco-Latin Beza MS., in preference to the Vulgate, three times.

Agrees with the Vercelli MS., in preference to the Vulgate, seven times.

Agrees with the Verona MS., in preference to the Vulgate, six times.

Agrees with the Brescia MS., in preference to the Vulgate, five times.

The examples will be found in the notes at the end of the Gospel of St John.

I may add, there is yet another ground on which we are justified in assuming that Lombard grammarians and scholars had something to do with the Romaunt Version,

[1] See Kipling's Preface to Beza's Codex, p. xxi.

as it reads in the Dublin, Grenoble, and Zurich copies. The dialect is less purely Provençal than that of the Paris and Lyons copies, and partakes more of the Italian than of the Gallic Romaunt. For proofs of this I refer the reader to Mr Cornewall Lewis' able Essay on the Romaunt Languages, and to his distinctive characteristics of the Italian[1], Provençal, Spanish, and old French dialects; and request that the Dublin and Paris MSS. may be examined, with the aid of the examples adduced by Mr Lewis.

The specimens which I have given of the six remaining copies of the Romaunt Version, taking the first chapter of St John's Gospel from the Dublin, Grenoble, Zurich, Lyons, and Paris Manuscripts, will assist the critical reader in forming his own opinion as to the antiquity and comparative value of those Manuscripts. The Paris MS. 8086 will be found to present many features different from those of the Dublin, Grenoble, and Zurich copies, which vary but little from each other. Its construction and dialect approach nearer to those of the oldest Troubadour Poems. It marks the *sujet* and the *régime* by the distinctive *s*[2]. As a translation it is more loose than the Dublin.

The Lyons MS. No. 60, and the Provençal MS. No. 6833, resemble the Paris 8086 more closely than those of Dublin, Grenoble, and Zurich, and exhibit the peculiarities of the Provençal dialect.

The Paris MS. 8086 is not improbably a transcript of the earliest copy produced by Waldo, and it may have preserved many passages from older partial translations afloat when Waldo commenced his work, as our own Authorized Version retains many sentences which appear in Tyndale's, and in Wiclif's translations. The Dublin, Zurich,

1 See Essay on Romance Languages, pp. 68, 69, 118, 119, 120, 261.

2 E. G. Paris MS. John 1. Dieu*s* v. 1. Om*s* v. 6. Carn*s* v. 14. Johan*s* v. 15.

and Grenoble MSS. display, in my opinion, marks of a revised and improved edition, which is more literal, and closer to the Latin text, and may have been put forth after Waldo's journey to Italy, and when he mixed, as Stephen of Borbon tells us he did, with the Lombard separatists from Rome, many of whom were allowed to be indefatigable students. Matthew Paris relates, in an anecdote sub anno 1243, that the seceders of the North of Italy sent their most promising youths to the University of Paris, that they might become accomplished theologians and disputants[1].

It may reasonably be presumed that Waldo's later production, having been undertaken with the care described by Stephen de Borbon to render it a faithful translation, became the text-book for subsequent versions among the earliest reformers of France, Spain, and Italy.

The six Romaunt copies still extant agree in so many material points, especially in their being simple and literal translations, and not capricious paraphrases in some places, and glosses in others, like productions after the manner of Comestor and Guiart des Moulins, that it is manifest they are all of one family, and proceed from one prototype.

Some of them were transcribed, as I have observed in another place, while the copyists, and those for whom they were written, were still in communion with the dominant Church; others were copied, and received some slight alterations after the separation from Rome had begun. The Dublin, the Zurich, and Grenoble MSS., contain a version, which may be traced through the hands of the Waldenses of Piedmont[2], and exhibit the received text of their Church. But my more matured judgment, and recent investigations, will not permit me to adhere any longer to the opinion I once held, that the translation

[1] Matt. Paris. p. 413. Edit. 1644. [2] See pages xxiii. xxv., supra.

originated with the sub-Alpine Waldenses, the ancestors of the natives of the three Protestant valleys of Piedmont[1]. The Zurich copy is said to have been translated by "a Waldensian barb;" (see Le Long, Bib. Sacr. 1—369;) but Natalis Alexander speaks more cautiously of the Manuscript formerly belonging to Thomassin de Mazaugue, as having been *used* by the Waldenses, (see Supplement, p. 75), and not as being their translation.

It is more likely that those secluded mountaineers only bore their testimony to the truth, by preserving and circulating copies of the Romaunt Version. They adopted for their own instruction the translations which came from the South of France, or from the cities of Lombardy, where biblical learning could be better and more successfully cultivated, than in the remote and obscure valleys at the foot of the Italian Alps, and among shepherds and vine-dressers. I have also reason to doubt whether the oldest treatises, prose and metrical, alleged to be Waldensian, were the performances of natives of Piedmont, having discovered that many of them were in circulation, in various dialects, in France, Spain, and Italy, during the greater part of the middle ages.

The poetical tracts came, most probably, from the Troubadours, that is to say, from the better disposed and more religious cultivators of the "Gai Saber," who, few as they were, made important contributions to the moral and sacred literature, which preserved Provence, Languedoc, and Lombardy, from overwhelming licentiousness. Most of the prose Treatises were originally in Latin, compiled from Collectanea from the Latin Fathers Ambrose, Jerome, Augustin, and Gregory, with additions from Isidore, Bernard, and later writers.

[1] I have stated the conclusion to which I have come, on the antiquity of the Waldenses of Piedmont, in my account of "Vigilantius and his Times," pp. 484—488.

The forerunners of the reformers, such as Waldo, adroitly translated and applied these to their own use.

At a later period the compilers of treatises against Romish errors adopted titles very similar to those of the well-known and popular tracts of the above-mentioned Fathers, and circulated writings of their own under such titles, in order to obtain attention,—a questionable artifice not altogether to be commended. This is related by Lucas Tudensis[1], a writer who flourished about A.D. 1240, who tells us, that the clergy, mistaking these writings for works of the Fathers, read them to their flocks; and the treatises described by Lucas correspond with many of those called Waldensian. Some of the Waldensian MSS., in their present form, as I have said before, have no pretensions to a date earlier than the 15th and 16th centuries; and it is the intermixture of modern with ancient documents, and the errors into which writers have been led, by the mis-statements, or something worse, of Perrin, which have thrown a cloud of discredit over the subject, and call for a critical revision of the whole collection. Such revision, I am persuaded, will establish the antiquity of the most valuable of those documents, and will explain the character of the religious movement in the 12th and 13th centuries, and its resemblance to the attempts to reform the Church made in much earlier times, by men like Vigilantius, in the 4th and 5th centuries, and by Claude, Bishop of Turin, in the 9th century; attempts which prove that God never "left himself without witness," and that Holy Scripture was always the foundation on which the orthodox reformers of the Church commenced their work.

One more remark may serve to increase the interest, which it is hoped will be taken in this publication. The Romaunt Version was begun before the translators were declared to be schismatics; before they even thought of

[1] Lucas Tudensis adv. Error. Albig. Lib. III. c. 13.

renouncing communion with Rome; and it continued in use among religious professors of similar principles after they were excommunicated.

Books of Scripture in a vernacular tongue were presented to Pope Alexander III., under the conviction that they contained faithful translations: and the promoter of those translations was favourably received by the Pontiff, as a Christian man, worthy of marked honour[1].

Even the version circulated in the diocese of Metz, concerning which jealous inquiry was made by Innocent III.[2], was not pronounced to be an erroneous translation; nor did the prohibitions of the Council of Toulouse, and of James King of Arragon, declare the Romaunt versions, which they forbade the laity to read, to be *unfaithful* texts.

Those vernacular translations were condemned, not because they were false, but *because they were vernacular*[3]; and it was the object of the hierarchy to check the spirit of scriptural inquiry, which was spreading among the people. The versions contained in this volume will be scrutinized with more than common attention, if the reader can persuade himself that he has a translation before him which was prohibited in the 13th century, for no intrinsic demerit, but solely because it was in the vulgar tongue—"in a tongue understanded of the people."

[1] "Valdesium amplexatus est Papa." See Chronicon Canon. Laudunensis. Recueil des Hist. des Gaules, Vol. XIII. p. 683.

[2] See an account of it, supra p. xx.

[3] See 14th Canon of Council of Toulouse, A.D. 1229.

THE

ROMAUNT VERSION

OF THE

GOSPEL ACCORDING TO ST JOHN.

THE

ROMAUNT VERSION

OF THE

GOSPEL ACCORDING TO ST JOHN.

DUBLIN MS.

PROLOGUS[1].

AQUEST es Joan Evangelista un d' li desciple del Segnor, loqual es eilegi de Dio vergene, loqual lo Segnor apelle de las noczas volent noczeiar a la vergeneta, del qual es dona encoy doble testimoni al avangeli, loqual es dit ama del Segnor plus que li autre. E a aquest lo Segnor en la crocz recomande la soa mayre que lo vergene gardes la vergena. Finalment demostrant en lavangeli quel era de parolla non corrumpivol, a comenczant lobra la sola parolla esser faita carn. E testimonna lo lume non esser compres de las tenebras. Pausant lo premier segnal loqual lo Segnor fey en las noczas, demostrant quel meseyme era quel demostres a li legent, que aqui alqual luoc lo Segnor es envida lo vin de las noczas dea defalhir, que las velhas

[1] This Prologue is a translation which corresponds with the Latin published by Sabatier, from the Colbert MS. (see Sabatier, Versio Ital. Quat. Evan. Tom. III. p. 383. *Ex MS. Colbert, n.* 4051, *annor. circiter* 600, *opt. notæ,*) except that the last three sentences, i.e. four lines of the Prologue in Sabatier, are not in the Romaunt Prologue.

cosas mudas totas cosas hordena de Christ appareissan novas. El scris aquest evangeli en Asia depois quel scrips l'Apocalis en lisola de Pathmos, que alqual es devant nota en Genesi de li Canoni comenczament non corrumpivol, acertas rendent a luy fin non corrumpivol par la vergeneta, en lapocalis diczent Christ, Yo soy alpha e o. Aquest Johan, loqual sabent que lo dia del seo departiment fossa avenir, ensemp appele li seo deciple en Phesia, deisendent en la fossa al luoc de la soa sepultura faita oracion, fo pausa a li seo peiron, es atroba esser eitant sencza la dolor d' la mort, coma sencza la corruption d' la carn.

Incipit Evangelium Secundum Joanen.

THE

ROMAUNT VERSION

OF THE

GOSPEL ACCORDING TO ST JOHN.

CAP. I.

DUBLIN MS.

1 Lo filh era al comenczament,
e lo filh era enapres Dio, e Dio
era lo filh.
2 Aiczo era al comenczament
enapres Dio.
3 Totas cosas son faitas par luy;
e alcuna cosa non es faita sencza
luy.
4 Ço que fo fait en luy era
vita, e la vita era lucz de li
home.
5 E la lucz lucit en las tene-
bras, e las tenebras non cumpre-
seron ley.
6 Home fo trames de Dio, al-
qual era nom Johan.
7 Aquest venc en testimoni, qu'el
dones testimoni de lume, que tuit
cresesan par luy.
8 El non era lucz, mas qu'el do-
nes testimoni de lume.
9 Lucz era vraya, laqual enlu-
mena tot home venent en aquest
mont.
10 El era al mont, e lo mont fo
fait par luy, e lo mont non conoc
luy.

PARIS MS.

Lo filh era al comensament, el filh era am Dieu, el filh era Dieus.

Aquest era al comensament am Dieu.

Totas cauzas foron fachas per el : e nenguna causa non fon fach senz el.

So que fon fach era en lui vida, e la vida era lus dels homes.

E la lus lus en tenebras, e tenebras non comprenseron lui.

Oms fon trames de Dieu, local avia nom Johan.

Aquest venc en testimoni, que dones testimoni de lum, que tug crezessan per el.

E non era lus, mas que dones testimoni de lus.

Vera lus era, lacal enlumena tot home venent en aquest mont.

El mont era, el mont fon fach per el, el mont non lo conoc.

DUBLIN MS.

11 El venc en las proprias, e li seo non receopron luy.

12 Mas qualque qual receopron luy, done a lor poesta esser fait filh de Dio, aquilh liqual creseron al nom de luy:

13 Liqual non son de sang, ni de volunta de carn, ni de deleit de babron, mas son na de Dio.

14 E la parolla fo fayta carn e abite en nos, e nos veguen la gloria de luy, gloria enayma d'un engenra del paire, plen de gracia e de verita.

PARIS MS.

En las proprias cauzas venc, e li sieu non lo receupron.

Mas quant receupron lui, donet ad els poder esser fach filh de Dieu, ad aquestz, que crezon el nom de lui:

Lical non son de sanc, ni de voluntat de carn, ni de voluntat de baro, mas de Dieu son nat.

El filh es faitz carns, e abitet en nos, e nos vim la gloria de lui, coma d'un engenrat del paire, ple de gracia e de veritat.

15 Johan done testimoni de luy e cridava diczent, Aquest es loqual yo dis, loqual ven enapres mi e fo fait devant mi, car el era premier de mi.

16 E nos tuit receopen gracia per gracia de la pleneta de luy.

17 Car la ley fo dona per Moysent, mas gracia e verita fo faita par Yeshu Christ.

18 Alcun non vic unca Dio, si non un engenra filh, loqual es al sen del paire, el meseyme o recointe.

19 E aquest es lo testimoni de Johan, cant li Judio de Jerusalem trameseron luy preyres e diaques qu'ilh demandesan luy: Tu qual sies?

20 El cunfesse e non denegue; e cunfesse, car yo non soy Christ.

21 E demanderon luy, Donca qual cosa? Sies tu Helia? El dis, non soy. Sies tu propheta? El responde, Non.

SANT JOHAN.

Johans dona testimoni de lui meteis, e crida, e dis: aquest es cel que ieu dissi: local es a venir apres mi, fon fach davant mi, quar premiers era de mi.

E nos tug receubem della pleneza de lui, gracia per gracia.

Quar la ley fon donada per Moysen; la gracia ella veritat fon facha per Jhesu Crist.

Nenguns non vi anc Dieu, sinon l' usengenrat filh, local es el sen del paire; el meteis o recontet.

Dayso es lo testimoni de Johan, quant li Juzieu de Jherusalem envieron los preveyres els diaques a lui, que demandessan ad el: qui iest tu?

E confesset, que non era Crist.

E demanderon li, doncas qui iest tu? iest tu Elias? E dis, No.

DUBLIN MS.

22 Donca ilh diseron a luy, qual
sies? que nos donen respost a
aquilh liqual trameseron nos. Qual
cosa dis de tu meseyme?
23 E el dis, yo voucz del cri-
dant al desert, endreicza la via
del Segnor, enayma Ysaia pro-
pheta dis.
24 E aquilh liqual eran ista tra-
mes eran de li pharisio.
25 E demanderon luy, e diseron
a luy: Donca si tu non sies Christ,
ni Helia, ni propheta, perque bap-
teias?
26 Johan responde a lor, dic-
zent, Yo bapteio en aiga, mas
al mecz de vos iste loqual vos
non sabe.
27 El meseyme es loqual es a
venir enapres mi, loqual fo fait de-
vant mi, delqual yo non soy degne
que yo deslie la correa de la cauc-
zamenta de luy.
28 Aquestas cosas foron faitas
en Bethania outra lo Jordan, al-
qual luoc Johan era bapteiant.
29 L'autre dia Johan vic Yeshu
venent a si, dis: Vevos l'agnel de
Dio, vevos loqual tol li pecca del
mont.
30 Aquest es del qual yo dis:
Baron ven enapres mi loqual fo
fait devant mi, loqual era premier
de mi.
31 E yo non sabio luy, mas em-
perczo yo vinc bapteiant en ayga
quel fos manifesta en Isriel.
32 E Johan done testimoni dic-
zent: Car yo vic l'esperit deisen-

PARIS MS.

Adoncas van dire, digas nos qui iest, que portem respost ad aquels, que nos an trames. Cal cauza dizes de tu meteis?

Yeu dic, que ieu suy vos cridant el dezert, endreysas la via del Senhor, aysi con dis lo propheta Ysaias.

Et cels que avian istat enter les farizieus.

Et il van li dire, doncas si tu non iest Crist, ni Elias, ni propheta, perque bateias?

Johan respondet, e va dir, yeu bateie en aygua, mas cel que vos non sabes istet meiansiers de vos.

Mas aquel que ven apres mi, local es fatz davant mi, del qual yeu non suy dignes que deslie son corey de son causament.

Aquestas cauzas foron fachas en Betania, otra Jordan, on era Johans bateiant.

E un autre jorn Johans vi Jhesu venent assi, e va dir: Vete l' agnel de Dieu, locals tol los peccatz del mont.

Aquest es del cal ieu dis: Baro ven apres mi, loqual es fatz davant mi, quar premiers era de mi.

E ieu non sabia lui, mas que in Isriel sia manifestat, per aquestas cauzas ieu vengui bateiar en aygua.

E Johans donet testimoni dizent: e ieu vi l'Esperit dei-

DUBLIN MS.	PARIS MS.
dent del cel enayma columba, e permanent sobre luy.	cendent del cel coma columba, e istet sobre el; e ieu non sabia lui.
33 E yo non sabio luy, mas aquilh que trames mi bapteiar en aygua, dis a mi: Sobre loqual tu veyres l'Esperit deisendent e permanent sobre luy, aquest es loqual bapteia en Sanct Sperit.	Mas cel que trames mi bateiar en agua, dis a mi: Aycel sobre loqual veyras l'Esperit deycendent e istant sobre el, aquest es que bateia el Sant Esperit.
34 E yo vic, e doney testimoni, car aquest es filh de Dio.	Et ieu vi e done testimoni, que aquest es filh de Dieu.
	VIGILIA DE SANT ANDRIEU.
35 L'autre dia Johan istava dereco, e duy de li deciple de luy;	En l'autre jorn demantenent Johans istava, e dui de sos discipols:
36 E regardant Yeshu annant dis: Vevos l'agnel de Dio.	E regardant Jhesum annant, dis: Vete, l' agnel de Dieu.
37 E li duy deciple auviron luy parlant, e segueron Yeshu.	E dui discipol auziron lui parlant, e seguiron Jhesu.
38 Mas Yeshu vout, e vesent lor seguent si, dis a lor: Qual cosa quere? liqual diseron a luy: Rabi, laqual cosa es dit e entrepetra, Mestre, alqual luoc habitas?	Mas Jhesus tornant e vezent lor seguent si, dis ad els: cal cauza queres? Lical disseron a lui: Maistre, on abitas?
39 E el dis a lor: vene e veia. E ilh vengron e vigron alqual luoc permanses, e permanseron aqui aquel dia. Mas era hora enayma deczena.	E dis lui: venes, e veias o. Vengron, e viron on istava; e isteron amb el aquel jor, e ora era coma dezena.
40 Mas Andrio, fraire de Simont Peire, era un de li duy, liqual avian auvi de Johan, e avian segu Yeshu.	Mas Andrieu, lo fraire de Sismon P. era un des tos, que avian auzit de Johan, e avian segut lui.
41 Aquest atrobe premierament Simont lo seo fraire, e dis a luy: Nos troben Mesia, loqual es entrepetra Christ.	Aquest atrobet premierament son fraire Sismon, e dis a lui: atrobem Messias, loqual es entrepretat Crist.
42 E amene luy a Yeshu. Mas Yeshu regardant luy, dis: Tu sies	Et amenet lo a Jhesum: mas Jhesus esgardatz lui dis:

DUBLIN MS.

Simont filh de Joana: tu seres appella Cephas: loqual es entrepetra Peire.

43 Mas en l'endeman Yeshu volc
issir en Galilea, e trobe Phelip, e
dis a luy: Sec mi.
44 Mas Phelip era de Besaida,
de la cita de Andrio, e de Peyre.
45 Mas Phelip atrobe Nathaniel,
e dis a luy: Nos atroben Yeshu lo
filh de Joseph de Naczaret de Galilea,
loqual Moysent scrips en la
ley, e li propheta.
46 E Nathaniel dis a luy: Alcuna
cosa de ben po esser de Naczaret?
Phelip dis a luy: ven e
veias.
47 Yeshu vic Nathaniel e dis de
luy: Vevos lo vray Isrelitienc alqual
non es engan.
48 Nathaniel dis a luy: Dont
conogues tu mi? Yeshu dis a luy:
Yo vic tu cum tu fossas sot la figuiera,
premierament que Phelip appelles
tu.
49 Nathaniel respondent dis a
luy: O Mestre tu sies filh de Dio,
tu sies rey d'Isriel.
50 Yeshu respondent e dis a
luy: Cres, car yo dis a tu, Yo
vic tu sot la figuiera, tu veires
maior cosa d'aquesta.
51 E dis a luy: Yo dic verament,
verament a vos, Vos veire lo cel
ubert, e li angel de Dio montant
e deisendent sobre lo filh de la
vergena.

PARIS MS.

Tu iest Sysmon filh de Johanna, tu seras apellat Cephas: local es entepreta Peire.

DOMINICA II. POST EPIPHANIAM.

E l'endeman volc issir en Galilea, e atrobet Phelip. E Jhesus dit a lui: sec mi.

Mais era Phelip de Betsaida della cioutat d'Andrieu e de Peyre.

Phelip atrobet Natayniel, e dis a lui: Atrobem aycel Jhesum lo filh de Joseph de Nazaret, local escris Moysen en la ley, elli propheta.

E Natanael dis a lui: Alcuna cauza de be pot esser de Nazaret? Phelip dis a lui: ve, e veias.

Jhesu vi Natanael vinent assi, e dis de lui: Vete verament Israelita, el cal non es vauzia.

Natanael dis a lui: d'on conoguist mi? Jhesus respondet e dis a lui: enant que Phelip apelles tu, con fossas de sot la figuiera, ieu ti vi.

Natanael respondet e dis: Maistre tu iest filh de Dieu, tu iest reis d'Israel.

Jhesus respondet e dis li: Quar ieu ti dis, que ieu ti vi sot la figuiera, creses: Maier cauzas veyras.

E dis a luy: Verament, verament, dic a tu, veiras lo cel ad ubert, els angels de Dieu puiant e deycendent sobre lo filh della verge.

CAP. II.

DUBLIN MS.	PARIS MS.
1 Noczas foron faitas al tercz dia en la Cana de Galilea: e la maire de Yeshu era aqui.	Al ters jorn nossas son fachas en Cana de Galilea: ella maire de Jhesu era aqui.
2 Mas Yeshu fo appella a las noczas e li desciple de luy.	Mas Jhesus e li discipol de lui fon appellat allas nossas.
3 E vin defalhent la maire de Yeshu dis a luy: Ilh non an vin.	E defalhent lo vi la maire de Jhesu dis a lui: filh vi non av.
4 Yeshu dis a ley: O fenna, qual cosa es a mi e a tu? la mia hora non ven encara.	E Jhesus va li dir: fenna, que es a mi ni a tu? li mieua ora non ven ancara.
5 La maire de luy dis a li ministre: Facze qualque qual cosa dire a vos.	La mayre de lui dis als ministres; fait qualque cauza dira a vos.
6 Mas vi. ydrias peyriencas eran aqui pausas, segont la purificacion de li Judio, una cascuna tenent doas mesuras o tres.	Mais vi. idrias de peyra eran aqui pauzadas, segon la purificacio des Juzieus.
7 Yeshu dis a lor; umple las ydrias d'ayga. E umpliron las entro al sum.	E Jhesus va dir als ministres: unples las ydrias d'aygua. Et umpliron las entro al sum.
8 E Yeshu dis a lor poucza ara e porta architriclin. E ilh porteron.	Jhesus dis ad els, aportat del vi ad architrincli. E porteron lui.
9 Mas pois que architriclin taste lo vin fait dayga non sabia dont fos. Mas li ministre o sabian liqual avian poucza l'aygua. Architriclin appelle l'espos e dis a luy:	E cant ac tastat del vi que era fach del aygua, pas non sabia d'on fos. Mas li ministre que avian pozada l'aygua o sabian. Et architrinclins appellet l'espos e dis li:
10 Tot home pausa premierament lo bon vin, e cum ilh seren enubria adonca aquel loqual es peior: Mas tu gardies lo bon vin etro ara.	Tot home pauza premierament lo bon vi, e quant son enubriate non conoyson l'avol vi, mas tu gardiest entro ara lo bon vi.
11 Yeshu fey aquest comenczament d'ensegnas en la Cana de Galilea, e manifeste la soa gloria. E li desciple de luy creseron en luy.	Jhesus fes aquest comensament de signes en la Cana de Galilea, e manifeste la siena gloria. E syes discipol crezeron en lui.

DUBLIN MS.

12 Enapres aquestas cosas, el meseyme deisende en Chapharnaum, e la maire de luy e li fraire de luy, e li desciple, e permaseron aqui non per moti dia.

13 E la pascha de li Judio era pres. E Yeshu monte en Jerusalem:

14 E trobe al temple vendent buos e feas, e columbas e cambiadors sesent.

15 E cum el aguesa fait enayma flagels de cordetas gitte li tuit del temple, acertas las feas, e li buo, e scampe la monea de li cambiador e trastorne las taulas;

16 E dis a aquilh que vendian las columbas: Osta aquestas cosas, d'eici; e non volha far la meison del meo paire, meison de marcandia.

17 Mas li deciple de luy se recorderon car script es: La gelosia de la toa meison manie mi.

18 Donca li Judio responderon e diseron a luy: Qual ensegna demostras a nos car tu fas aquestas cosas?

19 Yeshu respondent dis a lor: Deslia aquest temple, e yo refarey luy en trey dias.

20 Donca li Judio diseron a luy: Aquest temple fo hedifica per 40 et 6 an, e tu refares luy en 3 dias?

21 Mas el diczia del temple del seo cors.

22 Donca cum el fossa rescucita de li mort, li deciple de luy se recorderon, car el diczia ayczo del seo

PARIS MS.

Apres aquestas cauzas deycendet Jhesus e sa maire e siey discipol en Cafarnaum, e aqui isteron non gaure.

E las paschas del Juzieus eran pres, e Jhesus puiet en Jherusalem:

E atrobe los vendent buovos, e fedas, e columbas, e los monediers sezent el temple.

Et el avia fach coma flagels de cordas, gitet los totz del temple. Et escampet l'aur des monediers e trastornet totas las taulas, e dis ad aquels que vendian las columbas;

Tolles d'aysi aquestas cauzas, e non vulhas en la mayzo de mon paire far mayso de mercadaria.

Mas siey discipol se recorderon quar es escrig: la enveia de la tua mayzo maniet mi.

Adonc li Juzieu responderon e disseron a lui, qual signe demostras a nos perque fas aquestas cauzas.

E Jhesus respondet lur: Deslias aquest temple, et ieu lo refaray en tres jorns.

Adonc li Juzieu disseron: aquest temples es edificatz per xl. e vi. ans, e tu refaras lo en tres jorns?

Mas el dizia del temple de son cors.

Adoncs con fos resusatatz de mort, li discipol de lui se renembreron que ayso dizia. E crese-

DUBLIN MS.

cors: e creseron a le scriptura e a
la parolla de Yeshu laqual el dis.
23 Mas cum el fos en Jerusalem
en la pascha al dia festival, moti
creseron al nom de luy, vesent las
ensegnas lasquals el facia.
24 Mas el meseyme Yeshu non
creya si meseyme a lor, emperczo
qu'el li agues conegu tuit,
25 E car besogna non era a luy
que alcun dones testimoni d'ome,
car el meseyme sabia qual cosa fos
en home.

PARIS MS.

ron a las escripturas, e alla paraula lacal Jhesus dizia.

Mas con fo en Jherusalem lo jorn della pascha festival, motz regardavan los signes de lui lascals fazia, crezeron el nom de lui.

Mas el non crezia ad els si meteis, per ayso qu'el meteis los agues connogutz totz,

E quar non era obs a lui que alcuns dones testimoni d'ome, quar el meteis sabia cal cauzas fos en home.

CAP. III.

1 MAS era home deli pharisio
per nomz Nicodemus, primpci deli
Judio.
2 Aquest venc a Yeshu de noyt
e dis a luy: O mestre, nos saben
car tu venguies de Dio, mestre, car
alcun non po far aquestas ensegnas
lasquals tu fas, si Dio non sere
cum luy.
3 Yeshu responde e dis a luy:
Yo dic verament, verament a tu;
si alcun non sere na dereco, non
po veser lo regne de Dio.
4 Nicodemus dis a luy: l'ome
cum el sia velh enqual maniera po
nayser? Donca po intrar dereco
al ventre de la soa maire e reyre
nayser?
5 Yeshu responde: Yo dic verament, veramont, a tu, si alcun non
sere regenera d'ayga e del Sant
Sperit, non po intrar al regńe de
Dio.
6 Ço qu'es na de carn es carn;

MAS era us hom dels pharizieus que avia nom Nicodemus prince des Juzieus,

Aquest venc de nuetz a Jhesu e dis li: Maistre, nos sabem que tu venguist de Dieu, Maistre, car nenguns non pot far aquestas signes que tu fas, si Dieus non era amb el.

Jhesus respondet e dis li: Verament, dic a tu, que nenguns non pot intrar el regne de Dieu, si non torna nayser de novel.

E Nicodemus dis a lui: Oms que sia viels per cal maniera pot renayser? Doncas pot intrar el ventre de sa maire demantenent naycer? Jhesus respondet:

Verament, verament dic a tu, nenguns non pot intrar el regne de Dieu, si non sera renatz d'aygua e de Sant Esperit.

So que es nat de carn carn

DUBLIN MS.

e czo qu'es na de Sperit es Spe-
rit.
7 Non te merevilhar car yo dis
a tu, la coventa vos naiser dereco.
8 L'esperit spira alqual luoc
vol, e tu auves la voucz de luy,
mas non sabes dont vegna, o al
qual luoc anne. Enaymi es tot
aquel qu'es na de Sperit.
9 Nicodemus respondent, dis a
luy: Aquestas cosas en qual ma-
niera pon esser faitas?

10 Yeshu responde e dis a luy:
tu sies mestre en Isriel, e mes-
conoises aquestas cosas?
11 Yo dic verament, verament,
a tu: car nos parlen czo que nos
saben e testimoniien czo que nos
veguen, e vos non recebe lo nostre
testimoni.
12 Si yo dis a vos las cosas
terrenals e non cresse, en qual
maniera creire si yo direy a vos
las celestials.
13 Alcun non monte al cel, si
non aquel que deysende de cel, lo
filh de la vergena, loqual es al cel.
14 Enayma Moysent eixaute lo
serpent al desert, enaymi coventa
esser eixauta lo filh de la ver-
gena;
15 Que tot aquel que cre en luy
non perisa, mas aya vita eterna.

16 Car Dio ame enaymi lo
mont, qu'el dones lo seo filh un
engenra, que tot aquel que cre en
luy non perissa, mas aia vita e-
terna.

PARIS MS.

es: e so que es nat d'Esperit, Sperit es.

Non aias meravilhas car ieu dic a tu, coven vos nayser de nov.

L'esperit la on vol espira, e au la vos del, mas non sab don ve, ni on va. Aysi de totz aquels que son nat d'Esperit.

E Nicodemus respondet, e dis ad el; perqual maniera podon esser fachas aquestas cauzas?

E Jhesus dis li: Tu iest maistres en Israel, e non conoyses aquestas cauzas.

Verament, verament dic a tu, que nos parlam so que sabem, e testimoniam so que vim; e non recebes lo nostre testimoni.

Si ieu vos dis las eternals cauzas e non o crezest, enqual maniera creires si ieu vos dic las celestials.

Alcuns non puiet al cel, si non lo filh della verge, local deycendet del cel, loqual es el cel.

Et aysi con Moyses eysaucet la serpent el desert, en aital maniera cove que lo filh de la verge sia eysautat,

Que tug aquil que crezon en el non periscan, mas aian vida durabla.

Car Dieus amet aysi lo mont qu'el sieu engenrat filh dones per el, que totz aquels que crezon en el non periscan, mas aian vida durabla.

DUBLIN MS.

17 Car Dio trames lo seo filh al mont, non qu'el juje lo mont, mas que lo mont sia salva par luy.

18 Aquel que cre en luy non es juja, mas aquel que non cre en luy es ja juja, car el non cre al nom d'un engenra filh de Dio.

19 Mas aquest es lo judici, car el venc lucz al mont, e li ome ameron maiorment las tenebras que la lucz; car las obras de lor eran malas.

20 E tot aquel que fay mal eira la lucz, e non ven a la lucz, que las obras de luy non sian represas.

21 Mas aquel que fay verita, ven a la lucz, que las obras de luy sian manifestas car son faitas en Dio.

22 Enapres aquestas cosas Yeshu venc en la terra de Judea e li desciple de luy, e demorava aqui cum lor, e bapteiava.

23 Mas Johan era bapteiant en Enon josta Salin, car motas aygas eran aqui, e venian e eran bapteia.

24 Car Johan non era encara ista mes en carcer.

25 Donca question fo fayta de li desciple de Johan cum li Judio de la purificacion.

26 E vengron a Johan e diseron a luy: O mestre, aquel que era cum tu houtra lo Jordan, alqual tu donies testimoni, vete, aquest bapteia, e tuit venon a luy.

PARIS MS.

Car Dieus non trames lo sieu filh el mont que jujes lo mont, mas que lo mon sia salvat per el.

Qui cre en el non es jujatz, e qui non cre es jujatz, car non crer el nom d'un engenrat fil de Dieu.

Mas ayso es lo jujament, quar lus venc el mont, e li home ameron mais las tenebras que la lus; car las obras dels eran malas.

Car tug aquilh que fan mal airan lus, e non ven a lus, que sas obras non sian reprezas.

Mas cel que fa veritat ven a lus, que las obras del son manifestadas quar en Dieu son fachas.

Apres aquestas cauzas Jhesus e sieu discipol vengron en Judea, e aqui istava amb els, e bateiava.

JOHAN.

Mas era ancar Johans bateiant en Annon justa Salin, quar motas ayguas eran aqui, e venian e eran bateiatz.

Quar Johans non era ancara encarcerat.

Adonc fon facha question des discipols de Johan am los Juzieus de purificacio.

E vengron a Johan e van li dir: Maistre, vete aquel que era ambe tu otra Jordan, alcal tu doniest testimoni, bateia, e tug venon a el.

DUBLIN MS.	PARIS MS.
27 Johan responde e dis; L'ome non po recebre alcuna cosa, si non sere dona a luy del cel.	E Johan respondet: Om non pot recebre alcuna cauza si de sobre non es donat a el.
28 E vos meseyme dona testimoni car yo dis: yo non soy Christ, mas car yo soy trames devant luy.	Vos meteis donas testimoni a mi, que ieu dis; ieu non suy Cristz, mas fui trames davant el.
29 Aquel loqual a sposa es spos: Mas l'amic del espos loqual ista e au luy, s'alegra de goy per la voucz del espos: donca aquest meo goy es cumpli;	Aquel que a espoza es espos: mas aquel es amicx del espos que l'au am gauch, e s'alegra per la vos del espos, donca aquest mieu gauch es aumplit.
30 Luy coventa creiser, mas mi esser amerma.	El coven creiser e mi amermar.
31 Aquel loqual ven de sobre es sobre tuit; aquel loqual es de terra, el parla de la terra. Aquel que ven del cel es sobre tuit.	Aquel que de sobre ve sobre totz es: Aquel que es de terra, de terra parla. Aquel que ve del cel sobre totz es.
32 E testimoniia czo qu'el vic, e auvic, e alcun non receop lo testimoni de luy.	E porta testimoni de so que vi, ni auzi, e alcuns non receb lo testimoni del signet que Dieus enverais.
33 Mas aquel loqual receop lo testimoni de luy demostra car Dio es veray.	Quar aycel loqual Dieus enviet parla las paraulas de Dieu.
34 Car aquel loqual Dio trames parla la parolla de Dio, car Dio non dona Sperit a mesura.	Quar Dieus non dona Esperit a mezura.
35 Lo paire ama lo filh, e dona totas cosas en las mans de luy.	Lo paire ama lo filh, e donet totas cauzas en la ma del.
36 Aquel que cre al filh ha vita eterna, mas aquel que non cre al filh non veyre vita, mas l'ira de Dio permanre sobre luy.	Aycel que cre el filh a vida durabla. E aquel que non lo creira non veira vida, mas l'aira de Dieu rema desobre el.

CAP. IV.

1 MAS pois que Yeshu conoc car li pharisio auviron car Yeshu	ADONC Jhesus pueis que conet que li farizieu auziron que

DUBLIN MS.

fay plusors deciple que Johan e bapteia,
2 Jaciaczo que Yeshu non bapteies mas li deciple de luy,
3 Laise Judea e anne dereco en Galilea.
4 Mas coventava luy passar per mecza Samaria.
5 Donca Yeshu venc en la cita de Samaria, laqual es dicta Sicar, josta lo luoc loqual Jacob done al seo filh Joseph.
6 Mas fontana de Jacob era aqui. Mas Yeshu fatiga del viaje sesia enaymi sobre la fontana. Mas era l' hora enaymi 6[a].
8 E li desciple de luy eran anna en la cita, que cumpresan maniars.

7 E fenna de Samaria venc pauczar ayga. Yeshu dis a ley: Dona me a beore.

9 Donca aquella fenna Samaritana dis a luy: Tu con sies Judio enqual maniera demandas a mi beore, laqual soy fenna Samaritana? car li Judio non usan ensemp cum li Samaritan.
10 Yeshu responde e dis a ley: Si tu saupesas lo don de Dio, e qual es aquel que di a tu, dona a mi beore, tu paraventura agras demanda de luy, e el agra dona a tu ayga viva.
11 E la fenna dis a luy: O Segnor tu non has enqual cosa pouczes, e lo pocz es aut. Donca dont as ayga viva?
12 Donca sies tu maior del nostre

PARIS MS.

Jhesus bateiava e fazia mais discipols que Johans,

Cant que Jhesus non bateies, mas siey discipol,

Layset Judea e annet en Galilea.

Mas covenia lo passar per Samaria,

E venc en la cioutat que es apellada Sicar, justa lo luoc que Jacob donet a son filh Joseph.

El cal luoc avia una font. E Jhesus fon fatigat per amor del camin, sezie si sobre la font. Et era entorn lo miey jorn.

E siey discipol eran annat en la cioutat comprar que manjessan.

Et una fenna de Samaria venc pozar aygua alla font. E Jhesus va li dir: Dona mi a bevre.

Adonc li fenna Samaritana va dir a Jhesu: Tu con sias Juzieus queres a mi a bevre que suy fenna Samaritana? Quar li Juzieus non usan ensemps am los Samaritans.

E Jhesus va li respondre: Si saupessas lo don de Dieu, ni qui es aquel que te quer a beure, paraventura tu enquerias a el, e donaria te aygua viva.

E li femna respondet: Senher lo pos es autz, e tu non as am que pozes, d'on auras aygua viva?

Doncat iest tu maier que

DUBLIN MS.

paire Jacob, loqual done a nos lo pocz, e el meseyme bec de luy, e li filh de luy, e las bestias de luy.

13 Yeshu responde e dis a ley: Tot aquel que beore d'aquesta ayga seteiare dereco;

14 Mas aquel que beore del ayga laqual yo donarey a luy non seteiare en eterna. Mas l'ayga laqual yo donarey a luy sere faita en luy fontana d'ayga salhent en vita eterna.

15 La fenna dis a luy: O Segnor dona me tota via aquesta aiga que yo non seteia ni vegna pouczar czay.

16 Yeshu dis a ley: vay, e appella lo teo baron e ven czay. La fenna responde e dis:

17 Yo non ay baron. Yeshu dis a ley: Ben dises car yo non ay baron.

18 Car tu agues 5 barons e aquel que tu as ara non es teo baron. Tu disies verament ayczo.

19 La fenna dis a luy: O Segnor, yo veo car tu sies propheta.

20 Li nostre paire aureron en aquest mont, e vos dicze, car Jerusalem es luoc alqual coventa aurar.

21 Yeshu dis a ley: O fenna, cre a mi, car l'ora ven que vos non aurare lo paire en aquest mont ni en Jerusalem;

22 Vos aura czo que vos non sabe, nos auren czo que nos saben, car salu es deli Judio.

23 Mas l'ora ven e ara es, quant li veray ourador auraren lo paire

PARIS MS.

nostre paire Jacob, locals donet an nos est aygua, e el en bec, e li sieu filh e sas bestias.

E Jhesus va li respondre: Tug aquilh que beuran daquesta aygua demantenent auran set;

Mas que beura de l'aygua que ieu daray non aura set de gran temps. Mas l'aygua que ieu donaray sera fac en el font d'aygua salhent en vida durabla.

E la femna va li dire: Senher, dona me d'aquesta aygua, que non aia set, e non venga pozar aysi aquesta aygua.

E Jhesus va li dire. Vay, quere ton marit e venes aysi.

Et ella va dire: Non ay marit. E Jhesus va li dir: ben as dich que non as marit.

Tu as agut v. marit, e aquest que as non es ton marit, perque as dich ver.

Senher, ieu vey que tu iest propheta.

Li nostre payre adoreron en aquest puey, e vos dizes que en Jherusalem es luocs on coven adorar.

E Jhesus dis ad ella, femna, cre me que lora venra que non adorares en aquest puey, ni en Jherusalem.

Vos adoras so que non sabes, nos aoram so que sabem, quar la salut es des Juzieus.

Mas la ora ven e ara es, quant veri adorador adorava lo

DUBLIN MS.

en sperit e en verita, car lo paire
ques eital liqual auron luy.

24 Dio es sperit, e aquilh que
auran luy coventa lor orar en
sperit e en verita.
25 La fenna dis a luy: Yo say
car Mesias ven, loqual es dit
Christ; donca cum el sere vengu,
el anunciare a nos totas cosas.
26 Yeshu dis a ley: Yo soy,
loqual parlo cum tu.
27 E li desciple de luy vengron
viaczament, e se merevilhavan, car
el parlava con la fenna: Emperczo
alcun non dis, qual cosa queres?
o perque parlas cum ley?
28 Donca la fenna laise la soa
ydria e anne en la cipta, e dis
aquilh home:
29 Vene, a veia l'ome loqual dis
a mi totas las cosas qualque qual
yo fi. Donca el meseyme non es
Christ?
30 E issiron de la cipta e venian
a luy.
31 E entre tant li desciple de
luy, pregavan luy diczent: O Mes-
tre, mania.
32 Mas el dis a lor, Yo ay a
maniar maniar loqual vos non sabe.
33 Donca li desciple dian entre
lor: Donca alcun porte a luy
maniar?
34 Yeshu dis a lor: lo meo ma-
niar es que yo facza la volunta de
luy loqual trames mi, que yo per-
facza las obras de luy.
35 Donca vos non dicze, car en-
cara son quatre mes e la meyssou

PARIS MS.

paire en esperit e en veritat; et quar lo paire neis cals quer que adoron el.

L'esperit es Dieus, e cove lur que adoron el, adora en esperit e en veritat.

La fenna dis ad el: yeu say que Messia ven loqual es dich Crist, e cant el venra annunciara nos totas cauzas.

E Jhesus dis a ella: Yeu suy, que parle ambe tu.

E tantost li discipol del vengron, e meravilheron se car parlava am la fenna. Enpero nenguns non dis, que queres, ni perque parlas amb el.

Adoncas li fenna layset son broc, e annet alla vila. E va dire als homes;

Venes, e annas ambe mi alla font, e veires i home que m'a dich tot cant ieu hanc fis, donc non es el Christ?

Et anneron veser Jhesu.

E entre aquestas cauzas li discipol pregavan nostre Senher que manies, e el va lur dir:

Yeu ay autre maniar loqual vos non sabes.

Adonc van dire li discipol entre els; calque li aportet a maniar?

E Jhesus va dir, lo mieu maniar es que fassa la voluntat daquel que m'a trames, e sas obras.

Doncas non dies vos, que ancar avem iiii mes entro a meysons?

DUBLIN MS.

ven. Vevos, yo dic a vos, leva li vostre olh, e veia las regions car ja son blancas a la meisson.

36 E aquel que meissona recep marci, e ajosta fruc en vita eterna; que aquel que semena ensemp s'alegre e aquel que meissona.

37 Car la parolla es veraya en aiczo, car un es aquel que semena, autre es aquel que meissona.

38 Yo trames vos meissonar czo que vos non lavores, mas autre lavoreron e vos intres al lavor de lor.

39 Mas moti de li Samaritan d'aquella cita creseron en luy per la parolla de la fenna, donant testimoni, car el dis a mi totas las cosas quals que quals yo fi.

40 Donca cum li Samaritan fossan vengu a luy, pregueron luy quel permases aqui: e permas per duy dia.

41 E moti plusors creseron en luy par la parolla de luy;

42 E diczian a la fenna, Car ja non cresen per la toa parlancza, car nos meseyme auven, e saben car es veray Salvador de mont.

43 Mas enapres duy dia issic daqui, e anne en Galilea.

44 Car el meseyme Yeshu done testimoni, car propheta non ha honor en la soa contra.

45 Donca cum el fossa vengu en Galilea, li Galileo receopron luy, cum ilh aguessan vist totas las cosas las quals el avia fait en Jerusalem al dia festival: car ilh meseyme eran vengu al dia festival.

PARIS MS.

e ellas venon; levas vostres huuels, e regardas que ara ja comensan las meysons a blanqueiar.

Et aquel que cuelh pren loguier, e aiosta lo fruc en vida durabla; car aquel que semena s'alegra amb aquel que cuelh.

E li paraula es vera en ayso, Quar uns es aquel que semena, e autre es aquel que recuelh.

Yeu tramis vos autres culhir so que non laorest, autre laoreron, e vos intrest en lo laor.

Mas ganre de Samaritans d'aquella cioutat crezeron en el per la paraula della femna, donant testimoni, car li dis so que avia fach.

Adonc tuch li Samaritan foron vengut a el, pregavan lo que remangues aqui: e remas aqui dos jorns.

E mot crezeron en el per la paraula;

E dizian alla femna, Ja non crezem per la tieua paraula, quar nos sabem que aquest es verament Rainayre del mont.

Mas apres ii jorns issi daqui, e annet en Galilea.

Mas el meteis Jhesus donet testimoni, que propheta non a honor en son pais.

E can fon vengut en Galilea, e avian vist li Galilien las cauzas que avia fachas en Jherusalem el jorn de la festa, van lo recebre. Car ilhe eran vengut ad quella festa.

DUBLIN MS.

46 Donca el venc dereco en la
Cana de Galilea, alqual luoc fey
l'ayga vin. E un regent era en
Chapharnaum, lo filh delqual mal-
aveiava.

47 Cum agues auvi que Yeshu
vengues de Judea en Galilea, anne
a luy, e pregava luy qu'el deisendes
e sanes lo filh de luy; Car ja co-
menczava morir.
48 Donca Yeshu dis a luy, vos
non creire, si vos non veire enseg-
nas e merevilhas.
49 Lo regent dis a luy: O Seg-
nor, deisent premierament que lo
meo filh mora.
50 Yeshu dis a luy, Vay, lo teo
filh vio. L'ome crese alla parolla
laqual Yeshu dis a luy, e annava.

51 Mas luy ja deisendent, li serf
contre corrogron a luy, e anuncie-
ron a luy, diczent, car lo filh de
luy visques.
52 Mas el demandava de lor
l'ora en laqual avia agu melh. E
ilh disseron a luy, car la fiora
layse luy hier en la 7^{a} hora.
53 Donca lo payre conoc car
aquella era l'ora, en laqual Yeshu
dis a luy, Vay, lo teo filh vio. El
meseyme crese, e tota la meyson
de luy.
54 Yeshu fey dereco aquesta se-
gonda ensegna, cum el fos vengu
de Judea en Galilea.

PARIS MS.

Adonc venc demantenent en la Cana de Galilea, on fes del aygua vi.

DOMINICA II. POST PENTECOSTAS.

Et era uns regent en Capharnaum, e u sieu filh era fort malaut.

E con el agues auzit que Jhesus fos vengutz de Judea en Galilea, annet ad el, e pregava li que li sanes son filh, que era prop della mort.

E Jhesus va li dir, Vos autre non me creires, si non vezes signes e meravilhas.

Et el va li dire, Senher, deycent la, enant que mora mon filh.

E Jheus va li dir, Vay, que ton filh es vieus. Et el crezet la paraula de Jhesu, e annet s'en.

Mas enant quella fos, encontret sos sers, que li venian dire, que son filh era vious.

Adoncz demandet en cal hora era melhurat. E van dire, qu'en la setena ora.

Adonc lo paire conoc que en quella ora Jhesus avia dicha la paraula. Et el meteis creze, e tota sa mayso.

CAP. V.

DUBLIN MS.	PARIS MS. FERIA VI. POST DOMIN. QUAD.
1 ENAPRES aquestas cosas era lo dia festival de li Judio; e Yeshu monte en Jerusalem.	APRES aquestas causas Jhesus deycendet en la piscina que es nomnada en Ebraic Becaida, que avia v. port.
2 Mas prova peisina era en Jerusalem, laqual era sobre noma en Abraic Besaida, havent 5 portis.	
3 E grant moutecza de languent jaczia enaquisti, de cec, de czop, de sec, sperant lo movament del ayga.	Grans companhia de sex, de contratz, esperavan lo movement del aygua.
4 Car l'angel del Segnor deisendia segont temp en la peisina, e l'ayga era mogua: e aquel que deisendia premierament en la peisina, enapres lo movament del ayga, era fait san de qualque qual enfermeta era tengu.	Mas l'angels del Senhor deycendia segon temps en la piscina, e l'aygua era moguda. Et aycel que premiers fon deycendut en la piscina apres lo movement de l'aygua, fon fach sans de qual que enfermetat que agues.
5 Mas un home era aqui havent 30 e 8 an en la soa enfermeta.	Mas uns oms era aqui, que avia xxxviii ans istat en enfermetat.
6 Cum Yeshu aguesan vist aquest jaczent, e aguessa conegu car ja agues moti temp, dis a luy, Voles tu esser fait san?	Con Jhesus agues vist aquest jacent, e agues connogut que gran tempt avia istat malaut, va li dir, Voles esser sanatz?
7 Lo languent responde a luy, O Segnor, yo non ay home que, cum l'ayga sere mogua, meta mi en la peisina: car dementre que yo veno, autre deisent devant mi.	El malaute responde li, Senher, non ay qui me meta en la piscina quant l'aygua sera torbada, que quant ieu venia autre deycendia davant mi.
8 Yeshu dis a luy, Leva, pren lo teo leyt, e vay.	E Jhesus va li dir, Leva sus, e pren ton lieth, e vay t'en.
9 E l'ome fo fait san viaczament, e pres lo seo leyt, e annava. Mas era sabba aquel dia.	E tantost fo sanat, e pres son lieth, e annet s'en. Et era aquel jorn sapta.
10 Donca li Judio diseron a luy loqual era fait san, Sabba es, e non ley a tu penre lo teo leyt.	Adonc li Juzieu van dire ad aquest que era sanat, Sapta es, e tu portas ton liech.

DUBLIN MS.

11 El responde a lor, Aquel loqual fey mi san, el dis a mi, Pren lo teo leyt, e vay.

12 Donca ilh demanderon luy, Qual es aquel home loqual dis a tu, pren lo teo leyt, e vay?

13 Mas aquel loqual era fait san non sabia qual fos. Mas Yeshu se departic de la companhia hordena al luoc.

14 Enapres Yeshu trobe luy al temple, e dis a luy, Vete, tu sies fait san: ja non volhas peccar, que alcuna cosa peior non devegna a tu.

15 Aquel home anne, e anuncie al Judio, car Yeshu fos aquel loqual fey luy san.

16 Emperczo li Judio perseguian Yeshu, car el facia aquestas cosas al sabba.

17 Mas Yeshu responde a lor, Lo meo paire obra entro ara, e yo obro.

18 Donca emperczo li Judio querian luy maiorment aucire, non solament car el desliava lo sabba, mas car dicia Dio lo seo paire, faczent si aigal a Dio.

19 Donca Yeshu respondent dis a lor, Yo dic verament, verament, a vos, Lo filh non po far alcuna cosa de si, si non czo qu'el veyre lo seo paire faczent: car qual que qual cosa lo paire fare, lo filh fay semilhantament aquestas.

20 Car lo paire ama lo filh, e mostra a luy totas las cosas quals

PARIS MS.

E va lur dir, Aquel que m'a sanat, m'a dich, Vay, e porta en to liech.

El Juzieu van li demandar, Qui es aquel que t'a sanat?

Et el va dire, non o say. Mas Jhesus si departi daquel luoc.

Apres aquestas cauzas Jhesus atrobet aquest el temple, e va li dir, Veias, tu iest sanat, non vuelhas neimais peccar, que peior cauza non t'avenga.

Et aquel om annet as Juzieus, e va lur dir, que Jhesus era aquel que l'avia sanat.

E per aquestas cauzas que Jhesus fazia lo sapta, el Juzieu lo perseguian.

FERIA XXVIII.

Mas Jhesú respondia a els, Lo mieu paire obra entro ara e ieu atressi.

Per aquestas cauzas li Juzieu querian lo aucire, quar non colia lo sapta solament, mas ancar dizia que Dieu era son paire, e fazia se egal am Dieu.

E Jhesus responde a lur, Verament, vos dic, Lo filh non pot faire nenguna cauza de si meteis, si non aquo que veira lo sieu paire faczent. Car so que el fara, el filh atressi o fara.

Quar lo paire ama lo filh, e demostra a el totas las cauzas

DUBLIN MS.

el fay: e demostrare a luy maior obras daquestas, que vos vos merevilhe.

21 Car enayma lo paire resucita li mort, e vivifica, enayma lo filh vivifica liqual el vol.

22 Car lo paire non juja alcun, mas dona tot lo judici al filh:

23 Que tuit honron lo filh enayma ilh honran lo paire. Aquel loqual non honra lo filh non honra lo paire, loqual trames luy.

24 Yo dic verament, verament, a vos, Car aquel loqual au la mia parolla, e cre a luy loqual trames mi, a vita eterna, e non venre en judici; mas trapassare de mort a vita.

25 Yo dic verament, verament, a vos, Car l'ora ven, e ara es, quant li mort auviron la voucz de filh de Dio: e aquilh liqual auviren vioren.

26 Car enayma lo paire a vita en si meseyme, enayma done al filh haver vita en si meseyme;

27 E done a luy poesta de far judici, car es filh de vergena.

28 Non vos volha merevilhar en eyczo: car l'ora ven, en laqual tuit aquilh que son en li muniment auviren la voucz del filh de Dio,

29 E issiren, aquilh que feron ben, en rexurecion de vita; mas aquilh que feron mal, en rexurecion de judici.

30 Yo non poy far alcuna cosa

PARIS MS.

que fa. E demostrara ad el maiors obras daquestas, que vos vos meravilhas.

Quar aisi con lo paire suscita los mort, e vivifica, e lo filh aisi aquels que vol vivifica.

Quar lo paire non juga nengu, mas tot lo jujament donet al filh:

Que tug onron lo filh si con onran lo paire. Qui non onra lo filh, non onra lo paire, lo qual trames el.

Verament, verament, dic a vos, Que cel que au la mieua paraula, e cre en aquel que me trames, aura vida durabla, e non venra en jujament, mas de mort traspassara en vida.

Verament, verament, dic a vos, Que li ora ve, e ara es, quant li mort auziran la vous del filh de Dieu, et aycels viouran que la auziran.

Quar aysi com lo payre a vida en si meteis, donet al filh aver vida en si meteis.

E donet a el poder de far jujament, quar es filh della verge.

Non vos vulhas meravilhar per ayso, quar li ora ven, en lacal tuch cel que son el monument auziran la vous del,

E issiran, aquil que feron be, en resurrexio de vida, mas cel que feron mal auran resurrexio de jujament.

FERIA XV.

Ieu non puesc far nenguna

DUBLIN MS.

de mi meseyme, mas yo jujo enayma yo auvo, e lo meo judici es just. Car yo non queron la mia volunta, mas la volunta de luy loqual trames mi.

31 Si yo dono testimoni de mi meseyme, lo meo testimoni non es ver.

32 Autre es loqual dona testimoni de mi; e yo say car lo testimoni de luy loqual dona de mi es ver.

33 Vos trameses a Johan, e el done testimoni a la verita.

34 Mas yo non recebo testimoni d'omes; mas yo dic ayczo que vos sia salf.

35 El era lucerna ardent e luczent; mas vos non vos volgues exauta a hora en la lucz de luy.

36 Mas yo ay maior testimoni de Johan: car las obras lasquals lo paire done a mi que yo facza lor, meseimas las obras lasquals yo fauc, donan testimoni de mi, car lo paire trames mi.

37 E lo paire loqual trames mi, el meseyme dona testimoni de mi. Vos non auves unca la voucz de luy, ni vegues la semblancza de luy.

38 Ni have la parolla de Dio permanent en vos, car vos non cresere en luy loqual el trames.

39 Encerca las scripturas, en las quals pensa aver vita eterna: e ellas son lasquals donan testimoni de mi.

40 E vos non volgues venir a mi, que vos aia vita.

PARIS MS.

cauza de mi meteis, si con ieu auze jujar, el mieus jujament es justz, quar ieu non quere la mieua volontat, mas la voluntat daquel que m'a trames.

Si ieu done testimoni de mi, lo mieu testimoni non es vers.

Car autre es cel que dona testimoni de mi; e sai quel testimoni que dona de mi es vers.

Vos tramezes a Johan, e donet testimoni a veritat.

Mas yeu non recebi testimoni d'ome, mas aquestas cauzas dic, que vos sias salvat.

El era luzerna ardens e luzens, mas vos autre vos volguest alegrar en la lus del ara.

Mas ieu ay maior testimoni de Johan: quar aycellas obras que donet a mi lo paire que fa a els, aycellas meteissas obras que ieu fauc, donan testimoni de mi qu'el paire m'a trames.

Et aycel paire que trames mi, dona testimoni de mi. E la vous del anc non auzist, ni la semblansa del non vist.

Ni non aves la paraula del istant en vos, quar vos non crezes ad aquest local es trames.

Encercas las escripturas, quar vos cuias aver vida durabla en els, et aycellas son que donan testimoni de mi.

E vos non voles venir a mi, que aias vida durabla.

DUBLIN MS.	PARIS MS.
41 Yo non recebo clarita d'ome.	Yeu non recebe claridat d'omes.
42 Mas yo conoiso vos, car vos non ave l'amor de Dio en vos.	Mas ieu ay conogut que vos non aves l'amor de Dieu en vos.
43 Yo vinc el nom del meo paire, e non receopes mi: si autre venre al seo nom, vos recebren luy.	Yeu vengui e nom de mon paire, e non m'aves receuput. Si autre venia el sieu nom, recebrias lo.
44 Vos enqual maniera poe creyre, liqual recebe gloria l'un del autre, e non quere la gloria laqual es del sol Dio?	E cal maniera podes creire, vos que recepias gloria l'u de l'autre, e la gloria que solament es de Dieu non queres?
45 Non volhar pensar que yo sia a acusar vos enapres lo paire: Moysent es loqual acusa vos, alqual vos spera.	Non vos cuies que ieu vos acuze davant lo paire, quar Moyses, el cal vos esperat, vos acusa.
46 Car si vos cresessa a Moisent, paraventura creyria a mi: car el scrips de mi.	Car si crezeres Moysez, atressi peraventura crezeras en mi: quar el va escrieure de mi.
47 Mas si vos non crese a las lectras de luy, enqual maniera creyre a mias parollas?	E si non crezes la sieua escriptura, en cal maniera creires las mieuas paraulas?

CAP. VI.

1 ENAPRES aquestas cosas Yeshu anne outra lo mar de Galilea, loqual es de Thiberia.	APRES aquestas cauzas, Jhesus annet otra lo mar de Galilea, lacal es de Tiberia.
2 E grant moutecza seguia luy, car ilh veian las ensegnas las quals el facia sobre aquilh liqual malaveiavan.	E mot gran conpanhia seguia lor, quar vezia los signes que fazia daquestz que eran malautes.
3 Donca Yeshu anne al mont, e seya aqui con li seo desciple.	Adonc Jhesus puiet el pucy, e sezia aqui am sos discipols.
4 Mas la pascha e lo dia festival de li Judio era pres.	
5 Donca cum Yeshu aguesa sus-	E Jhesus levet sos uuelhs, e

DUBLIN MS.

leva li olh, e aguessa vist car grant
moutecza venia a luy, dis a Phelip,
Dont compraren pan, que aquisti
manian?
6 Mas el dizia ayczo temptant
luy. Car el meseyme sabia qual
cosa fos a far.
7 Phelip responde a luy; Pan
de duy cent denier non bastaria a
lor, enaymi que un chascun rece-
pia alcuna cosa petita.
8 Un de li desciple de luy, Andrio,
fraire de Simont Peire, dis a luy,
9 Ayci ha un fantin, loqual ha
5 pan ordienc e duy peyson, mas
aquestas cosas que son entre tanti?
10 Donca Yeshu dis: Facze li
ome repausar. Mas moti fen eran
al luoc. Donca li baron repau-
seron, per nombre enayma 5 millia.
11 Donca Yeshu receop li pan,
e cum agues fait gracias, departic a
li repausant, semilhantament de li
peyson tant quant ilh volian.
12 Mas pois quilh foron repleni,
dis a li seo desciple, culhe li fragni-
ment liqual sopercheron qu'ilh non
perisan.
13 Donca ilh culhiron, e umpli-
ron 12 cofin de li fragniment de li
5 pan ordienc, e de li duy peison,
liqual eran sopercha aquilh liqual
avian mania.
14 Donca cum aquilh home a-
guessan vist l'ensegna laqual el
avia fait, dician, Car aquest es vera-
ment propheta loqual es a venir
al mont.
15 Donca cum Yeshu aguessa
conegu qu'ilh fossan avenir qu'ilh

PARIS MS.

vi gran companhia de gent, e va dir a Felip, on comprarem pa que manion aquist?

Mas ayso dizia assaiant el. Quar el meteis sabia qu'en avia a far.

E Felip va li respondre: cc. deniers de pan non abastarian ancar, que cascuns enprezes un petit.

Et Andrieu va dir;

Aysi e i tozet que a v. pans d'ordi e ii. peysons, mas que sera entre tantos?

E Jhesus va lur dire; fatz assetar los homes. E fezeron los assetar sobre lo fe, que aqui era, e eran per comte v milia.

Adoncs Jhesus pres los pans, e fes gracias, e departit los pans e los peysons, e manieron aytant can volgron.

E cant agron pro maniat, va dir a sos discipols; Culhes las sobras, que non se perda.

Adoncs culhiron xii. cofins plens del fracment, que sobreron ad aquels que avian maniat, dels v pans del ordi.

E cant agron vist lo signe que avia fach, van dir, Que aquest es veray propheta que es avenir el mont.

Adoncs Jhesus con agues conogut que fos avenir que rau-

DUBLIN MS.

raubessan luy, e feczesan luy rey, el meseyme fugic dereco sol al mont.

16 Mas pois que sera fossa faita, li desciple de luy deisenderon al mar.

17 E cum ilh fossan monta en la nav vengron outra lo mar en Chafarnaum. E tenebras eran ja faitas, e Yeshu non era encara vengu a lor.

18 Mas lo mar se levara per lo grant vent bufant.

19 Donca cum ilh aguessan voga enayma 25 stadi o 30, vegron Yeshu annar sobre lo mar, e esser fait pres a la nav: tenseron.

20 Mas el dis a lor, Yo soy, non volha temer.

21 Donca ilh volgron recebre luy en la nav. E la nav fo viaczament a la terra a laqual annava.

22 Mas en l'autre dia, la compagnia laqual istava outra lo mar vic car autra nav non era aqui si non una, car Yeshu non fos intra en la nav cum li seo desciple, mas li desciple de luy fossan anna sol.

23 Mas autres navs sobre vengron de Thiberia josta lo luoc alqual avian mania li pan, faczent gracias a Dio.

24 Donca cum la compagnia agues vist que Yeshu non fos aqui, ni li desciple de luy, monteron en las navetas, e vengron en Chafarnaum, querent Yeshu.

25 E cum ilh aguesan troba

PARIS MS.

bissan el, e fessan del rei, demantenent va s'en fugir tot solet el puey.

E can fon vespres li sieu discipol deycenderon alla mar.

E can foron puiat en la nav, vengron d'otra la mar en Cafarnaum; e fach gran escurcitat. E Jhesus non era vengutz a els.

E fon fach gran fortuna de vent en lo mar.

Adonc con aguessan remat entorn xxv. astadas o xxx, viron Jhesu annant sobre lo mar, e esser fagz prop de la nav, agron temor.

Mas el va dire a els, Yeu suy, non temias.

Adonc lo van recebre en la nav. E li nav fon tantost a terra.

Un autre jorn, li companha que istava otra lo mar vi que Jhesus non era am sos discipols, puieron en las navetas.

E vengron en Capharnaum, querent Jhesum, per rendre li gracias del pan que avian maniat.

E can l'agron trobat, van li

DUBLIN MS.

luy outra lo mar, diseron a luy, O Mestre, cora vengues tu czay?

26 Yeshu responde e dis a lor: Yo dic verament, verament, a vos, vos quere mi, non car vegues las ensegnas, mas car manies de li pan, e se sacia.

27 Obra non lo maniar loqual peris, mas loqual perman en vita eterna, loqual lo filh de la vergena donare a vos: car Dio lo paire demostre aquest.

28 Donca ilh disseron a luy, Qual cosa farem, que nos obran l'obra de Dio?

29 Yeshu responde e dis a lor, Aquesta es l'obra de Dio, que vos cresa en luy loqual trames el.

30 Donca ilh disseron a luy, Donca tu, qual ensegna fas, que nos vean e cresan a tu? qual cosa obras?

31 Li nostre paire manieron la mana al dessert, enayma es script, El done a lor mauiar pan del cel.

32 Donca Yeshu dis a lor, Yo dic verament, verament, a vos, Moysent non done a vos pan del cel, mas lo meo paire done a vos veray pan del cel.

33 Pan de Dio es loqual deisende del cel, e dona vita al mont.

34 Donca ilh diseron a luy, O Segnor, dona a nos tota via aquest pan.

35 Mas Yeshu dis a lor, Yo soy pan de vita: aquel loqual ven a mi non fameiare; e aquel que cre en mi non seteiare en eterna.

PARIS MS.

dir, Maistre, cora sias vengut aysi?

E Jhesus va lur respondre: Verament, dic a vos, que vos mi queres, non quar vist los signes, mas car manges del pan, e fos sadollat.

Obras non aycel maniar que peris, mas aquel que ista en vida durabla, loqual vos dara lo filh della verge: quar Dieus lo paire senhet aquest.

Adonc li van dire: Qual cauza faram, que obrem las obras de Dieu?

E Jhesus respondet lur, Que crezas en aquel local a trames.

E van li dir; Cals signz vi, cal obras fas tu que te crezam?

Li nostre paire manieron manna el dezert, aysi con es escrix, E donet a els a maniar pan del cel.

Adonx Jhesus lur va dir; Verament, vos dic, que Moyses non vos donet pan del cel, mas lo mieu paire vos dona ver pan del cel.

Car aycel pan que deycendet del cel es de Dieu, e dona vida al mont.

Adon van dire a el, Sener, dona nos tota ora aquest pan.

Mas Jhesus lur va dir: Yeu suy pans de vida: cel que ven a mi non aura jamais fam.

DUBLIN MS.

36 Mas yo dic a vos, car vegues mi, e non creses.

37 Tot czo que lo paire done a mi ven a mi; e yo non gittarey luy fora loqual ven a mi.

38 Car yo deisendey del cel, non que yo faça la mia volunta, mas la volunta de luy loqual trames mi.

39 Car aquest es la volunta de luy, del paire loqual trames mi, que tot czo quel done a mi que yo non perda de luy alcuna cosa, mas rexucite luy al dereiran dia.

40 Mas aquesta es la volunta del meo paire loqual trames mi, que tot aquel que ve lo filh, e cre en luy, haya vita eterna, e yo rexucitarey luy al dereiran dia.

41 Donca li Judio murmuravan de luy, car el aguessa dit, Yo soy pan vio loqual deisendey del cel;

42 E dician, Donca non es aquest Yeshu, lo filh de Joseph, delqual nos conoguen lo paire e la maire? Donca aquest enqual maniera di; car yo deisendey del cel?

43 Donca Yeshu responde e dis a lor, Non volha murmurar entre vos.

44 Car alcun non po venir a mi, si lo paire loqual trames mi non tirare luy: e yo rexucitarey luy al dereyran dia.

45 Script es en li propheta, Tuit seren ensegnivol de Dio. Tot aquel loqual au del paire e enpren, ven a mi.

46 Non car alcun vec lo paire,

PARIS MS.

Mas ieu dis a vos, quar neis me vist, e no me crezestz.

Tot so que el paire dona a mi venra a mi, e non gitaray fora cel que ven a mi.

Car yeu deycendiey del cel, non per ayso que fassa la mia voluntat, mas la voluntat d'aquel que me trames.

Mas ayso es la voluntat del paire que m' a trames, que tot aquo que dara a mi non perdra del d'enguna cauza, mas lo resuscitara el denier jorn.

Car la voluntat del mieu paire es, que tug aquil que creiran lo filh, aian vida durabla, et ieu los resuscitaray el denier jorn.

Adonx li Juzieu murmureron del, car avia dich, Yeu suy pans vious que del cel suy deycendut.

E dizian, Aquest non es filh de Josep, del cal nos connoguem lo payre e la mayre, doncas con dis aquest, ieu deycendiey del cel?

E Jhesus vi que murmuravan, e va lur dir, Non vulhas murmurar.

Car nengus non pot venir a mi, s'il paire que m'a trames non tirara el.

Escrig es en los prophetas. Seran li ome ensenhable de Dieu. Tutz cel que auzi del paire, e apres, ven a mi.

Non que alcuns vis lo paire,

DUBLIN MS.	PARIS MS.
si non aquel loqual es de Dio, aquest vic lo paire.	sinon aquest que es de Dieu, aquest vi lo paire.
47 Yo dic verament, verament, a vos, Aquel loqual cre en mi a vita eterna.	Verament, verament, dic a vos, Aquel que cre en mi a vida durabla.
48 Yo soy pan de vita.	Yeu suy pans de vida.
49 Li vostre paire manieron la mana al desert, e moriron.	Li vostre paire manieron la magna el dezert, e moriron.
50 Aquest pan es deisendent del cel, que si alcun maniare de luy non mora.	Ayso es lo pan deycendent del cel, que qui en maniara no morra.
51 Yo soy pan vio loqual deisendey del cel. Si alcun maniare daquest pan, el viore en eterna: e lo pan loqual yo donarey a luy es la mia carn per la vita del mont.	Ieu suy pans vious, que deycendey del cel. Qui maniara daquest pan vioura durablament, aquel pan que ieu daray es li mieua carn per la vida del mont.
52 Donca li Judio tenczonavan entre lor, diczent, Aquest, enqual maniera po donar a nos a maniar la soa carn?	Adonc li Juzieu se tensonavan entre els, e dizian, En cal maniera pot aquest donar a nos la sieua carn a maniar?
53 Donca Yeshu dis a lor, Yo dic, verament, verament, a vos, Si vos non maniare la carn del filh de la vergena, e non beore lo sang de luy, vos non aure vita en vos.	Adonc Jhesus lur va dir, Verament, verament vos dic, Si non manias la carn del filh della verge, e non beves lo sieu sanc, non aures vida en vos.
54 Aquel que mania la mia carn, e beo lo meo sang, a vita eterna, e yo rexucitarey luy al dereiran dia.	Cel que mania la mieua carn e bev lo mieu sanc, a vida durabla, e ieu resuscitaray el, el derrier jorn.
55 Car la mia carn es veray maniar, e lo meo sang es veray beore.	Quar li mieua carn es veraiament maniar, el mieu sancx beures.
56 Aquel que mania la mia carn, e beo lo meo sang, perman en mi, e yo en luy.	Qui mania la mieua carn, e bev lo mieu sanc, ista en mi, e ieu en el.
57 Enayma lo payre vivent trames mi, e yo vivo par lo paire; e aquel	Denaysi co lo vivent paire trames (mi), e ieu vivi per el;

DUBLIN MS.

loqual mania mi, el meseyme vio
par mi.
58 Aquest es lo pan loqual
deisende del cel; non enayma li
vostre paire manieron la mana, e
moriron: aquel loqual maniare a-
quest pan viore en eterna.
59 Yeshu dis aquestas cosas en
la signagoga, ensegnant en Chafar-
naum.
60 Donca moti de li desciple de
luy auvent, diseron, Aquesta pa-
rolla es dura, qual po ley auvir?
61 Mas Yeshu sabent car li des-
ciple de luy murmuresan d'eiczo
enapres si meseyme, dis a lor:
Ayczo scandeleia vos?
62 Donca si vos veire lo filh de
la vergena montant aqui alqual
luoc era premierament?
63 L'esperit es loqual vivifica;
mas lo carn non propheita alcuna
cosa. Las parollas lasquals yo par-
lo a vos, son sperit e vita.
64 Mas alcun son de vos liqual
non creon. Car Yeshu sabia del
comenczament qual fossan li cre-
sent, e qual fos a liorar luy,
65 E dicia, Emperczo dis a vos,
car alcun non po venir a mi, si
non sere dona a luy del meo paire.
66 Moti de li desciple de luy
anneron d'eiczo en dereire, e ja
non annavan cum luy.
67 Donca Yeshu dis a li 12,
Donca vos vole annar?
68 Donca Simont Peyre responde
a luy, O Segnor, alqual annarem?
Tu as parolla de vita eterna.

PARIS MS.

e aycel que mania mi, vioura per mi.

Ayso es lo pa que del cel deycendet, non enaisy con li vostre paire manieron la magna e son mort. Cel que maniara aquest pan aura vida durabla.

Adonc can li discipol o auziron van dire; Dura es aquesta paraula, e cal pot auzir el?

E Jhesus, sabent que li discipol murmuravan d'ayso, dis lur: Ayzo vos escandaliza?

Quant veires lo filh della verge puiar aqui on era premierament?

Esperit es que vivifica, la carn non profiecha alcuna cauza, las paraulas que ieu parle a vos, esperit e vida son.

Mas alcu son de vos que non las crezon. Mas Jhesus sabia del comensament cal fossan li crezent, e cal fossan a liorar el.

E dizia lur; per aquestas cauzas dis a vos, que nenguns non pot venir a mi, si non li es donat del mieu paire.

Per ayso alcuns des discipols remanian a reyre, e non annavan amb el.

Adoncx Jhesus dis al discipols, Donx vos non voles annar?

Adonc Peire respondet, Senher, alcal irem? tu as paraulas de vida durabla.

DUBLIN MS.	PARIS MS.
69 E nos conoysen e cresen car tu sies Christ, filh de Dio.	E nos crezem e conoguem que tu iest Crist, fil de Dieu.
70 Donca Yeshu responde a lor, Donca yo non eilegic vos 12, e un de vos es diavol?	E Jhesus respondet a el, Doncas ieu non elegi vos autres xii, e l'uns de vos autres non es diables?
71 Mas el dicia ayczo de Juda Simont d'Eschariot, car aquest era a liorar luy, cum el fos un de li docze.	E dizia de Judas Escariot, quar aquest lo devia trair quar que fos des xii.

CAP. VII.

	FERIA XXXIII.
1 Mas enapres aquestas cosas Yeshu annava en Galilea: car non volia annar en Judea, car li Judio querian luy aucire.	Apres aquestas cauzas, Jhesus annava en Galilea, quar non volia annar en Judea, quar li Juzieu querian lui aucire.
2 Mas Senophagia, lo dia festival de li Judio, era pres.	Mas Cenophegia era enapres, lo jorn festival des Juzieus.
3 Mas li fraire de luy diseron a luy, Trapassa d'eici e vay en Judea, que li teo desciple vean las toas obras las quals tu fas.	Mas li fraire sieu van li dire, Traspassa d'ayci e vay en Judea que ancars li tieu discipol veian lo tieus miracles, e las tieuas obras.
4 Acerta alcun non fay alcuna cosa en rescos, el meseyme las quer esser en pales. Si tu fas aquestas cosas, manifesta tu meseyme al mont.	Si aquestas cauzas fas manifestament al mont.
5 Car li fraire de luy non creseron a luy.	Quar ancar li sieu fraire non crezian en el.
6 Donca Yeshu dis a lor, Lo meo temp non ven encara, mas lo vostre temp es aparelha tota via.	Adonx Jhesus lur va dir, lo mieu temps non ve ancara, mas lo vostre temps es tota ora aparelhatz.
7 Lo mont non po eirar vos; mas el eira mi, car yo dono testimoni de luy, car las obras de luy son malas.	Lo mont non pot adirar vos, mas mi adira, quar ieu done testimoni del, quar las obras del son malas.

DUBLIN MS.

8 Vos monta a aquest dia festival: mas yo non monto a aquest dia festival, car lo meo temp non es encara compli.

9 E cum el aguessa dit aquestas cosas,

10 El meseyme monte adonca al dia festival, non manifestament, mas enayma en rescos.

11 Donca li Judio querian luy al dia festival, e dician, El alqual luoc es?

12 E moti murmurera de luy a la compagnia: car alquanti dician, Car el es bon: mas li autre dician, Non, mas enganna las compagnias.

13 Emperczo alcun non parlava de luy en pales, per la temor de li Judio.

14 Mas ja lo dia festival megencier Yeshu monte al temple, e ensegneva.

15 E li Judio se merevilhavan, dicent, Aquest enqual maniera sap lectras, cum el non las aya enpresas?

16 Yeshu responde, e dis a lor, La mia doctrina non es mia, mas de luy loqual trames mi.

17 Si alcun volre far la volunta de luy, conoisere de la doctrina s'ilh es de Dio, o si yo parlo de mi meseyme.

18 Aquel que parla de si meseyme quer propia gloria, mas aquel que quer la gloria de luy loqual trames luy, aquest es veray, e tortura non es en luy.

PARIS MS.

Vos annas ad aquesta festa, et ieu non i vauc, quar lo mieu temps non es encara complit.

E cant ac dichas aquestas cauzas, annet en Galilea alla festa, non aparey, mas a rescost.

Adoncx li Juzieu querian el, el jorn della festa, e dizian, Qu'es el?

E las novas del eran grans entre las gens: li u dizian, Que bons es, e l'autre dizian que, No, mas enganna las gens.

Empero non parlavan en aut per paor des Juzieus.

FERIA XXVI.

Mas i jorn della festa Jhesus puiet el temple e ensenhava.

E li Juzieu meravilhavan se e dizian, Per cal maniera aquest sap letras que anc non las apres?

Jhesus va lur respondre, e dire, Li mieua doctrina non es mieua, mas d'aquel que me trames.

Si alcuns volra far la volontat del, conoysera della doctrina de Dieu, o si eu parle de mi meteis.

Cel que parla de si meteis quer sa propria gloria, mas aquel que quer la gloria d'aquel que l'a trames, es vertadiers, e tortura non es en el.

DUBLIN MS.	PARIS MS.
19 Donca Moysent non done a vos ley, e alcun de vos non fay la ley? Perque quere mi aucire?	Doncas Moyses non donet a vos ley, e alcuns de vos non fa la ley? Perque queres mi aucire?
20 La compagnia responde e dis a luy, Tu as demoni; qual quer tu aucire?	E van li respondre, Tu as demoni, loqual quer tu aucire?
21 Yeshu responde e dis a lor, Yo fi una obra, e vos tuit vos merevilha.	Jhesus respondet, e dis lur, Yeu fis una obra, e tug meravilhes vos.
22 Emperczo Moysent done a vos circuncision; (non car es de Moysent, mas de li paire;) car vos circuncise l'ome al sabba.	Perayso Moyses donet a vos circumcisio; no quar es de Moyses, mas de paires.
23 E si l'ome recep circuncision al sabba que la ley de Moysent non sia deslia; vos se endegna en mi, car yo fi tot l'ome san al sabba?	E vos circumcizes l'ome al di sapte, que la ley de Moysen non sia desliada; a mi set endignat quar yeu saniey l'ome al di sapte.
24 Non volha jujar segont facia, mas juja just judici.	Non vulhas jujar segon la cara, mas jujas drechurier jujament.
25 Donca alquanti de Jerusalem dician, Donca non es aquest loqual li Judio querian aucire?	Donc alcu de Jherusalem dizian, donc non es aquest loqual querian aucire?
26 Vevos, el parla en pales, e non diczon a luy alcuna cosa. Donca li princi non conogron verament car aquest es Christ?	E parlava en apert, e re non li respondian. Adonc li princi conogron verament que aquest es Crist?
27 Mas nos saben aquest dont sia: mas Christ cum el sere vengu, alcun non sap dont sia.	Mas nos sabem daquest d'on se sia; mas can Crist venra nengus non sabra d'on sia.
28 Donca Yeshu cridava al temple, ensegnant e diczent, E sabe mi, e sabe dont yo sia. Yo non vinc de mi meseyme, mas aquel que trames mi es veray, loqual vos non sabe.	Adoncs Jhesus cridava, ensenhant el temple, e dizent; E sabes mi, ni sabes d'on sia, yeu non vengui de mi meteis, mas aquel que me trames es vers, loqual vos non sabez.
29 Yo say luy, e si yo direy, car yo non say luy, yo serey meczon-	Mas yeu say el, e si dizia que non saupes el, seria mensongiers

DUBLIN MS.

gier semilhant a vos. Mas yo say luy; car yo soy de luy meseyme, e el meseyme trames mi.

30 Donca ilh querian luy penre: e alcun non mes las man en luy, car l'ora de luy non era encara vengua.

31 Mas moti de la compagnia creseron en luy, e dician, Christ, cum el sere vengu, donca fare plusors ensegnas que aquest fay?

32 Li pharisio auviron la compagnia murmurar de luy aquestas cosas; e li princi e li pharisio trameseron ministres qu'ilh preseron luy.

33 Donca Yeshu dis a lor, Petit temp soy encara cum vos, e vauc a luy loqual trames mi;

34 Querre mi, e non mi trobare; e aqui alqual luoc yo soy, vos non poe venir.

35 Donca li Judio dician a lor meseyme, Aquest alqual luoc es annar, car non trobaren luy? Donca es annar en departiment de gent, e ensegnar las gent?

36 Qual es aquesta parolla laqual el dis, querre mi, e non mi trobare; e aqui alqual luoc yo soy, vos non poe venir?

37 Mas lo dereiran dia dela grant festivita, Yeshu istava e cridava, diczent, Si alcun seteia, vegna a mi, e beva.

38 Aquel que cre en mi, enayma l'escriptura di, flum d'aiga viva decorerare del ventre de luy.

3

PARIS MS.

semblant a vos. Mas ieu sai el; quar ieu suy del, e el me trames.

Adonc lo volian penre: mas nenguns non li mes la ma desobre, quar li ora del non era ancara venguda.

Mas ganre de la companha crezeron en el, e dizian, Donc can Cristz venra, fara motos signes que aquest non fa?

E li farizieu auziron la companha murmurant en el; e li prince e li farizieu trameseron ministres que lo prezesan.

E Jhesu va lur dir, Ancara suy am vos per petit temps, e vauc ad aquel que m'a trames.

Queres mi, e non m'atrobares, e lay on ieu suy, vos non podes venir.

Adonc li Juzieu van dire entre ellos meteyces, aquest on deu annar, que non l'atrobarem? Donc deu annar en las partidas de las gens, ensenhar las?

O quals es aquesta paraula que dis, vos me querres, e no m'atrobares, e lay on ieu suy, vos non podes venir?

FERIA II. POST DOMIN. DE PASSIONE.

Mas lo redier jorn della festa, Jhesus cridava e dizia, Si nenguns a set, venga a mi, e beva.

Qui cre mi, si con dis l'escriptura, font d'aiga viva correra en son ventre.

DUBLIN MS.	PARIS MS.
39 Mas el dis aiczo del Esperit, loqual li cresent en luy eran a recebre: car l'Esperit non era encara dona; car Yeshu non era encara glorifica.	Mas ayso dis del Sant Esperit, loqual avian a recebre li sieu crezent. L'Esperit non era ancara donat; car Jhesus non era ancars glorificatz.
40 Donca laquella compagnia, cum ilh aguessan auvi aquestas parollas de luy, dician, Aquest es verament propheta.	Adonc van dire, cant auviron aquestas paraulas de lui, Aquest es verament propheta.
41 Li autre dician, Aquest es Christ. Mas alcun dician, Donca Christ venc de Galilea?	Li autre dizon, Que es Cristz. Mas alcu dizian, Donc Christ venc de Galilea?
42 Mas l'escriptura non di, Car Christ venc del semencz de David, e del chastel de Bethelem, alqual luoc era David?	Non dis l'escriptura, Que de la semensa de David, e de Belleem, d'on era David, venc Christ?
43 Donca departiment fo fait per luy a la cumpagnia.	Adonc se departit la companha.
44 Mas alquanti de lor volian luy penre, mas alcun non mes las mans en luy.	Mas alcu dels volian penre el, mas non li meton la ma desobre.
45 Donca li ministre vengron a li avesque e a li pharisio; e ilh diseron a lor, Perque non amenes luy?	Adoncx li ministre vengron als evesques e als pharizieus; e van lur dir, Perque non l'aducest?
46 Li ministre responderon, Home non parle unquam enayma aquest home parla.	E van respondre; Anc om non parlet aysi con aquest parla.
47 Donca li pharisio responderon a lor, Donca e vos se engana?	Et il van lur respondre, Doncas vos autres ses sos percoraires?
48 Donca alcun de li princi e de li pharisio creseron en luy?	
49 Mas aquesta compagnia laqual non conoc la ley son maudit.	
50 Mas aquel Nichodemus, loqual era vengu a Yeshu de noit, loqual era un de lor meseyme, dis a lor,	E Nicodemus venc a el de nuechs, e va li dir,
51 Donca la nostra ley juja home,	Donc la nostra ley juja ome,

DUBLIN MS.

si non aure auvi de luy premierament, e conegu qual cosa facza?

PARIS MS.

sind a premierament auzit del, e conongut qual cauza fassa?

52 Ilh responderon e diseron a luy, Donca e tu sies Galileo? Encerqua las scripturas, e veas; car propheta non se leva de Galilea.

E van li dir, Donc tu iest Galilieus? encerqua, e veias que propheta non levara de Galilea.

53 E retorneron un chascun en la soa meison.

E torneron s'en en lur mayzons.

CAP. VIII.

FERIA XXIII.

1 MAS Yeshu anne al mont d' Oliveth.

2 E dereco de matin venc al temple, e tot lo poble venc a luy; e sesent ensegnava lor.

E Jhesus annet el temple, e tot lo poble li venc, et ensenhava los.

3 Mas li scriptura e li pharisio ameneron a luy fenna presa en avouteri, e hordoneron ley al mecz,

E li escriva el farisieu ameneron li una femna preza en aulteri,

4 E diseron a luy, O Mestre, aquesta fenna es ara presa en avouteri.

E van li dire, Maistre, aquesta femna es ara preza en aulteri.

5 Mas Moysent comande a nos en la ley, lapididar d'aquesta maniera: donca tu qual cosa dis?

E Moises nos comandet, aitals esser al lapidadas: donc qual cauza dizes tu?

6 Mas ilh dician ayczo, temptant luy, quilh poguessan acusar luy. Mas Yeshu enclinant se desot, scrivia cum lo de en terra.

Et il dizian o, asaiant lo, quel poguessan acuzar. E Jhesus cant o auzi, va se clinar en terra, e va escrieure am son de en la terra.

7 Mas cum ilh perseveresan en demandant luy, dreyce se, e dis a lor, Aquel loqual es de vos sencza pecca, meta premier la peira en ley.

E va se dreysar, e dis lur, Aquel que de vos autres sera senz peccat, giete en ella la premiera peyra.

8 E enclinant se dereco, scripvia en terra.

Et autra vegada s'enclinet, e va escrieure en la terra.

DUBLIN MS.

9 Ilh auvent isian, l'un apres l'autre, comenczant de li velh: e Yeshu remas sol e la fenna istant al mecz.

10 Mas Yeshu dreiczant se, dis a ley, O fenna, aquilh liqual acusavan tu, alqual luoc son? Alcun non condampne tu?

11 Laqual dis, O Segnor, non, alcun. Mas Yeshu dis a ley, Ni yo condampnerey tu: vay, e ja non volhas plus peccar.

12 Donca Yeshu parle a lor dereco, diczent, Yo soy lucz del mont: aquel que sec mi non vay en tenebras, mas aure lume de vita.

13 Donca li pharisio diseron a luy, tu donas testimoni de tu meseyme; e lo teo testimoni non es ver.

14 Yeshu responde e dis a lor, E si yo dono testimoni de mi meseyme, lo meo testimoni es ver: car yo say dont yo veno, e al qual luoc vauc; mas vos non sabe dont veno, o alqual luoc vauc.

15 Vos juja segont carn; mas yo non jujo alcun.

16 E se yo jujo, lo meo judici es ver: car yo non soy sol, mas yo e lo paire loqual trames mi.

17 Car script es en la vostra ley, car lo testimoni de duy home es ver.

18 Yo soy loqual dono testimoni

PARIS MS.

E can li Juzieu auziron ayso, van s'en issir, un aprop autre: e Jhesus remas tot sols am la femna.

E Jhesus se dreiset, e va dir alla femna; Femna, on son aquil que t'acusan? Nenguns non te condampnet?

Et il va dire, Senher, non, nenguns. E Jhesus va li dire, Ni ieu non te condampnaray: vay, e non vuelhas plus peccar.

FERIA XXX.

En apres Jhesus parlet ad els, e va lur dir, Yeu suy lus del mont, qui me segra non annara en tenebras, mas aura lum de vida.

Adonc li Juzieu li van dire, tu donas testimoni de tu meteis; lo tieu testimoni non es vers.

Jhesus lur respondet, Si ieu done testimoni de mi meteis, lo mieu testimoni es vers: quar ieu say d'on venc, ni on vauc, e vos non o sabes.

Vos jujas segon la carn; et ieu non juje nengu.

E si ieu juge, lo mieu jujament es vers: car ieu non sui sols, mas es ambe mi lo mieu paire que m'a trames.

Et en la nostra ley es escrig quel testimoni de dos om es vers.

Yeu suy que done testimoni

DUBLIN MS.

de mi meseyme, e lo paire loqual trames mi dona testimoni de mi.

19 Donca dician a luy, Lo paire alqual luoc es? Yeshu responde, Vos non sabe mi, ni sabe lo meo paire: si vos saupessa mi, paraventura sabria lo meo paire.

20 Yeshu parle aquestas cosas al tresor, ensegnant al temple: e alcun non pres luy; car l'ora de luy non era encara vengua.

21 Donca Yeshu dis a lor dereco, Yo vauc, enquerre mi, e more al vostre pecca: alqual luoc yo vauc, vos non poe venir.

22 Donca li Judio dician, Donca aucire si meseyme? Car el di, Alqual luoc yo vauc, vos non poe venir.

23 El dis a lor, Vos se desot; Yo soy desobre. Vos se d'aquest mont; Yo non soy d'aquest mont.

24 Donca yo dis a vos, car more en li vostre pecca: car si vos non creire car yo soy, en li vostre pecca more.

25 Donca ilh dician a luy, Tu qual sies? Yeshu dis a lor, Comenczament loqual parlo a vos.

26 Yo ay a parlar de vos motas cosas e a jujar: Aquel loqual trames mi es veray; E yo parlo al mont aquellas cosas lasquals yo auvic de luy.

27 E ilh non conogron car el dicia a lor Dio paire.

28 Donca Yeshu dis a lor, Cum vos aure eixauta lo filh de la ver-

PARIS MS.

de mi meteis, aycel paire que m'a trames dona testimoni de mi.

Adonc van dire ad el, On es tos paires? E Jhesus respondet, Ni mi, ni l' mieu paire non sabes: si vos saupesses mi, peraventura saupras lo mieu paire.

Jhesus parlet aquestas cauzas enseynhant el temple. E nenguns non lo pres; car ancar non era venguda sa hora.

DUBLIN MS.

gena, adonca conoisere car yo soy, e yo non fauc alcuna cosa de mi meseyme; mas yo parlo aquestas cosas, enayma lo paire ensegne mi.
29 E aquel loqual trames mi es cum mi: e non soy sol; car yo fauc tota via aquellas cosas lasquals son placzent a luy.

30 Luy parlant aquestas cosas, moti creseron en luy.
31 Donca Yeshu dicia a quilh Judio liqual creseron en luy, Si vos permanre en la mia parolla, verament vos sere li meo desciple:
32 E conoisere la verita, la verita afranquere vos.
33 Donca li Judio responderon a luy, Nos sen semencz d' Abraam, e unquam non serven a alcun: Tu enqual maniera dis, vos sere franc?
34 Yeshu dis a lor, Yo dic verament, verament, a vos, car tot aquel que fay pecca es serf del pecca.
35 Mas lo serf non perman en la meison en eterna: mas lo filh perman en eterna.
36 Donca si lo filh afranquere vos, verament vos sere franc.
37 Yo say car vos se filh d'Abraam: mas vos quere mi aucire, car la mia parolla non cap en vos.

38 Yo parlo czo que yo auvic enapres lo meo paire: e vos facze czo que vos vegues enapres lo vostre paire.
39 Ilh responderon e diseron a

PARIS MS.

FERIA VIII.

El parlant aquestas cauzas, ganre crezian en el.

E Jhesus lur dizian: Si vos istatz en la mieua paraula, verament vos serez miey discipol:

Conoyserez veritatz, e veritat afranquira vos.

Responderon: Nos em semensa d'Abraam, e non sirvem a nengu: con si serem francz?

E Jhesus va lur dir, Verament, verament, vos dic, qui fa peccat sers es de peccat.

Mas lo sers non ista en la mayso en durableta: mas lo filh ista en durabletat.

Donc si lo filh afranquera vos, verament serez francz.

Yeu say que vos est filh d'Abraam: e queres mi aucire, quar li mieua paraula non pren en vos.

Yeu parle so que vi endrech lo mieu paire: e vos fatz aycellas cauzas que vist endrech lo vostre paire.

Responderon e disseron ad

DUBLIN MS.	PARIS MS.
luy, Abraam es lo nostre paire. Yeshu dis a lor, Si vos se filh d' Abraam, facze las obras d'Abraam.	el, Abraam es nostres paires. E Jhesus lur va dir, Si filh d'Abraam est, fatz las obras d'Abraam.
40 Mas ara quere mi aucire, home loqual parle a vos verita, laqual el auvic de Dio: Abraam non fey eyczo.	Mas ara queres mi aucire, ome que parla a vos la veritat, que auzi de Dieu: Habraam non fes ayso.
41 Vos facze las obras del vostre paire. Donca ilh responderon e diseron a luy, Nos non sen na de fornigacion; nos aven un Dio paire.	Vos fatz las obras de vostre paire. Adonc van dire ad el, Nos non em nat de fornicacio, un paire avem, Dieu.
42 Donca Yeshu dis a lor, Si Dio fossa lo vostre paire acerta vos amaria mi: car yo isic de Dio e venc; car yo non vinc de mi meseyme, mas el meseyme trames mi.	Adonc lur va dire Jhesus, Si Dieus fos vostre paire, certas amarai mi: quar yeu suy vengut de Dieu; ni suy vengut de mi, mas del que m'a trames.
43 Perque non conoyse la mia parolla? car vos non poc auvir lo meo sermon.	Perque non conoyses ma paraula? Perque non voles auzir mon sarmo?
44 Vos se del paire diavol, e vole far la volunta del vostre paire. El era homecidier del comenczament, e non ista en verita, car verita non es en luy. Cum el parla meczonia, el parla de la proprias; car el es meczongier, e payre de ley.	Vos est del paire del diable, e voles far los desiriers de vostre paire. Et fon omicida del comensament, e non istet en veritat, quar veritat non es en el. Qui parla mesonegas, mensongiers es son paire.
45 Mas si yo dic a vos verita, e non crese en mi.	Mas car ieu dic veritat, vos non mi crezes.
	DOMINICA.
46 Qual de vos repenre mi de pecca? Si yo dic verita, perque non crese a mi?	Quals de vos autres mi repren de peccat? Si ieu dic veritat, perque non mi crezes?
47 Aquel loqual es de Dio au la parolla de Dio: emperczo vos non l'auve, car vos non se de Dio.	Cel que es de Dieu au las paraulas de Dieu; per ayso vos non las auzes, quar de Dieu non es.

DUBLIN MS.	PARIS MS.
48 Donca li Judio responderon, e diseron a luy, Donca non diczen nos ben car tu sies Samaritan, e as demoni?	El Juzieu responderon, Non dizen nos ben, que tu iest Samaritans, et as demoni[1]?
49 Yeshu responde, e dis, Yo non ay demoni; mas honro lo meo paire, e vos dessonra mi.	E Jhesus respondet, Yeu non ay demoni; mas onre lo mieu paire, e vos me desonras.
50 Mas yo non quero la mia gloria: el es loqual la quer e la juja.	Yeu non quere la mieua gloria: que la querra si juge.
51 Yo dic verament, verament, a vos, Si alcun gardare la mia parolla, el non veire mort en eternita.	Verament, verament, vos dic, Qui gardara la mieua paraula, non veira mort perdurabla.
52 Donca li Judio diseron, Nos coneguen ara car tu as demoni. Abraam moric, e li propheta; e tu dis, Si alcun gardare la mia parolla, el non tastare mort en eterna.	Adonc li Juzieu van dir, Ara connoguem que tu as demoni. Habraam, lo paire nostre, es mortz, e li propheta; e tu dizes, Si alcuns gardara la mieua paraula, non gostara de mort perdurabla.
53 Donca sies tu maior del nostre paire Abraam, loqual moric? e li propheta son mort, qual fas tu meseyme?	Donc tu iest maier de nostre paire Habraam, que mori? e des prophetas que moriron, qual fas tu meteis?
54 Yeshu responde, Si yo glorifico mi meseyme, la mia gloria non es alcuna cosa: lo meo paire es loqual glorifica mi; loqual vos dicze, car el es lo vostre Dio:	Jhesus respondet, Si ieu glorifique me meteis, li mieua gloria non es ren. E lo mieu paire que glorifica mi, aquel qual vos dizes quel vostre Dieu es;
55 E non conogues luy; mas yo conoc luy, e si yo direy, car yo non say luy, yo serey meczongier semilhant a vos: mas yo say luy, e garda la parolla de luy.	E non lo conoguest; mas ieu conosc el, e si ieu dizia non lo conosc, seria mensongier senblant a vos: mas ieu say el, e regardaray la sieua paraula.
56 Abraam lo vostre paire s'alegre quel vegues lo mio dia; e vic, e alegre se.	Habraam lo vostre paire s'alegret que vis lo mieu jorn, vi lo, e alegret se.
57 Donca li Judio diseron a luy,	Adonc li Juzieu disseron a

[1] In margin, in a different hand, *Jhesus non neguet pas que non fos Semaritan.*

DUBLIN MS.

Tu non as encara 50 ancz, e ve-
guies Abraam?
58 Donca Yeshu dis a lor, Yo
dic verament, verament, a vos, Yo
soy devant que Abraam fos fait.
59 Donca li Judio preseron pei-
ras, quilh gittesan en luy: mas
Yeshu se resconde, e issic del tem-
ple.

PARIS MS.

el, ancara vos as L. ans, e tu as vist Abraam?

Jhesus dis ad els, Verament, verament, dic a vos, Ieu suy enant que Habraam fos, ieu suy.

Adon leveran peiras que gitessan en Jhesum: mas Jhesus s'escondet e issi del temple.

CAP. IX.

1 E YESHU trapassant, vic home
cec de la nativita.
2 E li desciple de luy en de-
manderon luy, diczent, O Mestre,
qual pecha, aquest, o li peiron de
luy, quel nasques cec?
3 Yeshu responde, Aquest non
pecha, ni li peiron de luy, mas que
las obras de Dio sian manifestas
en luy.
4 A mi coventa obrar las obras
de luy loqual trames mi, dementre
que lo es dia: car la noit ven, en
laqual alcun non po obrar.
5 Yo soy lucz del mont, tant
longament quant yo soy al mont.
6 E cum el agues dit aquestas
cosas, scupit en terra, e fe fanc de
la saliva, e oins lo fanc sobre li olh
de luy,
7 E dis a luy, Vay e lava en
natathoria de Siloe loqual es en-
trepetra Trames. Donca el anne,
e lave, e venc vesent.
8 Donca li veczin, e aquilh que
avian vist luy premierament, cum
el era mendic, dician, Donca non
es aquest loqual seya e mendicava?

E TRASPASSANT daqui, vi home cec dessa nativitat.

E li sieu discipol demanderon li, Maistre, quals peccatz, o aquest, o li parens del, que nasquet cec?

Jhesus respondet, Aquest non pequet, ni siey parent, mas que las obras de Dieu sian manifestadas en el.

A mi coven obrar las obras del que mi trames, mentre que jorns es; la nuech ve, que nenguns non pot obrar.

Quar lueuh suy del mont, e lus suy del mont.

E con ac dich, escupit en terra, e fes fanc am sa saliva, e mes en en los huels daquel que non vezia.

Vay en natatoria Siloe, loquals es entrepetras Trames, e lava. Donc annet, e lavet, e venc, e vi.

Adonc li Juzieu, e aquil que lo conoysian premierament dizian, Non es ayso aquel que non vezia?

DUBLIN MS.	PARIS MS.
9 Li un dician, Car aquest es: mas li autre, Non, mas es semblant a luy: mas el dicia, Car yo soy.	E li autre dizian, Certas hoc aquest es el; mas li autre dizian, Non es, mas senblant es a el. E el meteis dizia, Certas ieu suy el.
10 Donca dician a luy, Li teo olh enqual maniera son hubert a tu?	Adonc dizian ad el, Perqual maniera son li tieu huuelh ubert a tu?
11 E responde, Aquel home, loqual es dit Yeshu, fey fanc e hoins li meo olh, e dis a mi, Vay, a natathoria de Syloe, e lava. E yo anney e lavey, e vic.	Et el respondet, Aycel home que es appellat Jhesu, escupit en terra, e de la fangua que fes am saliva me mes en mos huels, e va mi dire, Va ti lavar an natatoria Siloe, e anniey mi lavar, e vi.
12 E ilh diseron a luy, El al qual luoc es? E el dis, Yo non ho say.	E van li demandar; On es el? Et el va dire, Non say.
13 E ameneron luy a li pharisio loqual era ista cec.	Adonc lo van menar as pharizieus.
14 Mas era sabba quant Yeshu fey lo fang, e hubert li olh de luy.	
15 Donca li pharisio demandavan luy dereco, enqual maniera aguessa vist. Mas el dis a lor, El pause a mi fanc sobre li olh, e lavey, e vey.	E van li demandar, digas, con vezes tu ni que t'a guarit? Et el va respondre, Aycel que vos ay dich, a fach fanc en la terra, e a mi rendut la vista.
16 Donca alquanti deli pharisio dician, Aquest home non es de Dio, car el non garda lo sabba. Li autre dician, Home peccador enqual maniera po far aquestas ensegnas? E departiment era entre lor.	Et alcu des pharisieus van dire, Aquest homs que non garda lo sapta non es de Dieu. E li autre dizian, Homs peccaires con pot far questas signes? E departiment era entre els.
17 Donca diseron dereco al cec, Tu qual cosa dis de luy, loqual huberc li teo olh? Mas el dis, Car es propheta.	E van dire ad aquel que avia recobra sa vista, E tu, que dizes d'aquest que t'a uberta la vista? Et el dis, Que propheta es.
18 Donca li Judio non creseron de luy, quel fos ista cec, e aguessa	Adonc li Juzieu non crezeron, mas feron venir sos parens,

DUBLIN MS. | PARIS MS.

vist, entro quilh appelleron li peiron de luy liqual l'avian vist.

19 E demanderon lor diczent, Es aquest lo vostre filh, loqual vos dicze car el nasque cec? Donca enqual maniera ve ara?

E van lur demandar, Aquest es vostres filh, que dizes que nasquet sex? con ves ara?

20 Li pairon de lui responderon e diseron a lor, Nos saben car aquest es lo nostre filh, e car el nasque cec:

El parent van respondre, Ben es nostre filh, e ben sabem que nasquet sec:

21 Mas enqual maniera ve ara nos non o saben, o quel huberc li olh de luy, nos non o saben: demanda luy meseyme, el ha eita: el meseyme parla de si.

Mas non sabem per cál maniera a recobrat sa vista. El Juzieu van dire, demandas lo li.

22 Li pairon de luy diseron aquestas cosas car temian li Judio: car li Judio havian ensemp hordona, que si alcun cunfesses luy Christ, fossa fait fora de la signagoga.

E li parent demanderon li aquestas cauzas, quar temian los Juzieus: car li Juzieu avian consirat ensemps, que si nengus confessava el Crist, fos gittatz della synagoga.

23 Emperczo li peiron de luy diseron, Car el ha eita; demanda luy meseyme.

Per ayso li sieu parent van dire, demandas o ad aquest, que era secx.

24 Donca ilh appeleron dereco l'ome loqual era agu cec, e diseron a luy, Dona gloria a Dio: nos saben car aquest home es peccador.

E appelleron lo, e van li dir, Veias, dona gloria a Dieu. Non sabes tu be que aquest homs es pecaires?

25 Donca el dis, Si el es peccador, yo non o say: mas una cosa say, car, cum yo fossa cec, veo ara.

Adonc el dis, Yeu non say si es pecaires, mas ieu era secx, e ara vey.

26 Donca ilh diseron a luy, Qual cosa fey a tu? Enqual maniera uberc a tu li olh?

Adoncas li van dire, Cal cauza te fes, cant ti ubert tos uels?

27 El responde, Yo dis a vos, e ja auves: perque vole auvir dereco? Donca vole esser fait deciple de luy?

Et el respondet, ja o aves auzit; voles o auzir autra ves? doncas vos voles esser siey discipol?

28 Ilh maudiseron, e diseron a

E van lo blastemar, e van li

DUBLIN MS.

luy, Tu sies desciple de luy, mas
nos sen desciples de Moysent.
29 Nos saben car Dio parle a
Moysent: mas aquest, non saben
dont sia.
30 Aquel home responde e dis
a lor, Car mervilha es en ayczo,
car non sabe dont sia, el huberc li
meo olh.
31 Mas nos saben car Dio non
au peccador: mas si alcun es co-
tivador de Dio, e fay la volunta de
luy, el eixaucis aquest.
32 La non fo auvi del segle que
alcun hubres li olh del cec na.
33 Si aquest non fossa de Dio,
el non pogra far alcuna cosa.
34 Ilh responderon e diseron,
Tu sies tot na en pecca, e en-
segnas nos? E gitteron luy fora.
35 Yeshu auvic car gitteron
luy fora; e cum il aguessa troba
luy, dis a luy, Cres tu al filh de
Dio?
36 El responde e dis, O Segnor,
qual es, que yo crea en luy?
37 E Yeshu dis a luy, E tu ve-
gues luy, e el meseyme es loqual
parla cum tu.
38 Mas el dis, O Segnor, yo
creo: e cagent, ore luy.
39 Mas Yeshu dis a luy, Yo vinc
en judici en aquest mont, que
aquilh que non veon vean; e
aquilh que veon sian fait cec.
50 E alcanti de li pharisio liqual

PARIS MS.

dire: Tu sias sos discipols, que
nos em discipol de Moysen.
Nos sabem que Dieus parlet
ambe Moyses: mas d'aquest non
sabem d'on sia.
Et aquel home respondet,
Quar vos non sabes d'on es a
ubert los mieus huels.
Ben sabes que Dieus non au
peccador; mas si alcuns es col-
tivaires de Dieu, e fa sa vo-
luntat, aquel au.
Aquels del segle non ey-
sauzis ara nenguns non uebre
los huelhs del cec nat.
Si aquest non fos de Dieu,
non pogra far aquesta cauza.
Responderon li, e van li dire,
Tu iest natz en peccat, e tu
ensenhas nos? E giteron lo
foras.
E Jhesus auzi que gitat l'a-
vian foras, e va lo trobar, e dis
li, Tu cres el[1] filh de Dieu?
Et el respondet li, e dis,
Sener, on es, que ieu creza en
el?
E Jhesus va li dire, Tu l'as
vist, e el meteis es que parla
am tu.
Et el dis, Sener, ieu cre;
e aginolhet se, e va lo adorar.
E Jhesus va li dir, Yeu suy
vengut en jujament en aquest
mont, que aquil que non vezon,
veian, e aquil que vezon, sian sec.
Et aquil des pharizieus que

[1] *Cres el* is crossed out, and *sias* substituted in the margin.

DUBLIN MS.

eran cum luy auviron, e diseron a luy, Donca nos sen cec?

41 Yeshu dis a lor, Si vos fossa cec, vos non agra pecca, mas car vos dicze, Nos vesen; ara lo vostre pecca perman.

PARIS MS.

eran amb el van dire, Donc nos autre sem sec?

E Jhesus dis lur, Si fosses sec non agras peccat, mas ara dizes, Vesem, lo vostre peccat perman.

CAP. X.

DUBLIN MS.

1 Yo dic verament, verament a vos, Aquel loqual non intra par l'us al parc de las feas, mas monta d'autra part, es fur e laire.

2 Mas aquel que intra par l'us es pastor de las feas.

3 E lo portonier huebre a aquest; e las feas auvon la voucz de luy: e appella las proprias feas nomenadament.

4 E fora mena las propias feas, vay devant lor, e las feas segon luy, car sabon la voucz de luy.

5 Mas non segon l'estrang, mas fuon de luy: car non conogron la voucz de l'estrang.

6 Yeshu dis a lor aquest proverbi; mas ilh non conogron qual cosa el parles a lor.

7 Donca Yeshu dis a lor dereco, Yo dic verament, verament a vos, car yo soy us de feas.

8 E tuit quanti quanti vengron son fur e laire: mas las feas non auviron lor.

9 Yo soy us: si alcun intrare per mi, sere salva, intrare e issire, e trobare pastura.

10 Lo laire non ven, sinon quel

PARIS MS.

VERAMENT, verament vos dic, Qui quer intra el parc de las fedas sinon per la porta, aquel furs e lair es.

Mas aquel que intra per la porta,

El pastre li uebre; e las fedas auzon la vous del, e appella las fedas que son proprias sieuas nomnadament, e mena las en.

E can for ment las proprias fedas, van danant els, e las fedas segon los, car auzon la vous dels.

Mas non segon l'estrang, mas fuion la sieua vous, car non lo conogron.

Jhesus dis a els, aquest proverbi; mas il non entendian sas paraulas.

Mas Jhesus lur va dire, Verament, verament dic a vos, que ieu sui garda de las fedas.

Tug aquil que vengron davant mi foron furt e laire; e las fedas non auzian els.

Yeu suy la porta, aquel que intraran per mi seran salvat, et intraran et issiran, et atrobaran pastura.

Lo laire non ve, mas per en-

DUBLIN MS.

enble, e aucia, e destrua. Yo vinc quilh hayan vita, e hayan plus habundivolment.

11 Yo soy bon pastor: lo bon pastor dona la soa arma per las soas feas.

12 Mas lo marcenar, e aquel loqual non es pastor, del qual non son las propias feas, ve lo lop venent, e laisa las feas, e fuy; e lo lop roubis, e depart las feas.

13 Mas lo marcenal fuy, car es marcenal, e non parten a luy de las feas.

14 Yo soy bon pastor, e conoyso las mias feas, e las mias conoison mi.

15 Enayma lo payre conoc mi, e yo conoyso lo paire, e pauso la mia arma per las mias feas.

16 E ay autras feas, lasquals non son d'aquest parc: e coventa mi menar lor, e auviren la mia voucz; e sere fait un parc, e un pastor.

17 Emperczo lo meo paire ama mi, car yo pauso la mia arma, que dereco prena ley.

18 Alcun non tol ley de mi, mas yo pauso ley de mi meseyme. Yo ay poesta de pausar la mia arma, e dereco ay poesta de penre ley. Yo receop aquest comandament del meo paire.

19 Donca departiment fo fait entre li Judio per aquestas parollas.

PARIS MS.

blar, e per aucire, et ieu suy vengut per so que aian vida, et aian plus d'abondancia.

DOMINICA II. POST PASCHA.

Eu suy pastre bons: le bons pastres pausa la sieua arma per sas fedas.

Lo logadier, del cal las fedas non son proprias, las laysa, e ven lo lop et el fug; el lop rauba las fedas, e las escampa.

Mas lo logadier fug, car es logadiers, e non aparte cant a el de las fedas.

Yeu suy bons pastres, e conosc mas fedas, e ellas conoyson mi,

Aysi con lo paire me conois, et ieu conosc el: e pausa la mieua arma per las mieuas fedas.

Mas ieu ay autras fedas, que non son d'aquest parc: e cove las mi amenar, et auziran la mieua vous, e sera fach un parc, e un pastre.

Per ayso lo mieu paire ama mi, quar ieu pause la mieua arma per las mieuas fedas.

DUBLIN MS.	PARIS MS.
20 Mas moti de lor dician, El ha demoni, e forsena; perque auve luy?	E mot de Juzieus dizian, El a demoni e forcena, perque auzes?
21 Li autre dian, Aquestas parollas non son de havent demoni. Donca demoni po hubrir li olh del cec?	Li autre dizian, Aquestas paraulas non son d'aver demoni. Donc demoni pot ubrir huels de cex?
	FERIA XXXIIII.
22 Mas festas foron faitas en Jerusalem, e era uvern.	Mas fachas foron festas en Jherusalem, et era uvern.
23 E Yeshu annava al temple al porti de Salomon.	Et Jhesus annava el temple el porteguede Salamo.
24 Donca li Judio circundiron luy, e diseron a luy, Entro cora prenes la nostra arma? Si tu sies Christ, di ho a nos empales.	El Juzieu l'environavan, e dizian li, Entro cores tolles nostra arma? Si tu iest Christis, digas nos o en apert.
25 Yeshu responde a lor, Yo parlo a vos, e non crese: las obras lasquals yo fauc al nom del meo paire, aquestas donan testimoni de mi.	E Jhesus va lur respondre, Yeu vos parle e non mi crezes, las obras que ieu fauc e nom del mieu paire, aquestas donan testimoni de mi,
26 Mas non crese, car vos non se de las mias feas.	Mas vos non mi crezes, car non est de las mieuas fedas.
27 Las mias feas auvon la mia voucz, e yo conoiso lor, e elas segon mi;	Las meiuas fedas auzon la mieua voyes, et ieu las conosc, et ellas segon mi:
28 Car yo dono a lor vita eterna; e non periren en eterna, e alcun non roubire lor de la mia man.	Et ieu done ad ellas vida durabla; e non periran, ni nenguns non las raubara en la mia ma.
29 Czo que lo meo paire done a mi es maior de totas cosas; emperczo alcun non po roubir de la man del meo paire.	Czo qu'el mieus paires mi donet es maiers de totas cauzas, et nenguns non pot raubar de la ma del mieu paire.
30 Yo e lo Paire sen un.	Et yeu el Paire em una cauza.
31 Donca li Judio preseron peyras qu'ilh lapidesan luy.	E li Juzieu leveron peyras por el allapidar.
32 Yeshu responde a lor, Yo mostrey a vos motas bonas obras del meo paire; per laqual obra d'aquestas lapida mi?	E Jhesus va lur dire, Yeu vos demostriey motas bonas obras del mieu paire; e per aysi lapidas me?

DUBLIN MS.

33 Donca li Judio responderon
a luy, Nos non lapiden tu de bona
obra, mas de blastema; car cum
tu sies home, fas tu meseyme Dio.
34 Yeshu responde a lor, Donca
non es script en la vostra ley, car
yo dis, vos se dio?
35 E si el dis dios a aquilh, a
liqual la parolla de Dio es faita, l'
escriptura non po esser deslia;
36 Aquel loqual lo paire sancti-
fique e trames al mont, e vos dicze
car yo blastemo, car yo dis, yo soy
filh de Dio?
37 Si yo non fauc las obras del
meo paire, non volha creire a mi.
38 Mas si yo las fauc, e si non
creyre a mi, crese a las obras: que
vos conoisa e cresa, car yo soy al
payre, e lo paire es en mi.
39 Donca ilh querian luy penre:
e el issic de las mans de lor.
40 E anne dereco outra lo Jor-
dan, alqual luoc Johan era baptei-
ant premierament; e permas aqui.
41 E moti vengron a luy, e di-
cian, Car acertas Johan non fay
alcunas ensegnas; mas totas las
cosas lasquals Johan dis d'aquest
eran veras.
42 E moti creseron en luy.

PARIS MS.

El Juzieu responderon, De bonas obras non te lapidam, mas d'esquerns; e car tu fas tu meteis Dieu, e sias oms.

Jhesus lur respondet, Vos dizes que ieu fauc esquern, quar dic, ieu suy filh de Dieu.

Si ieu non fauc las obras del mieu paire, non mi crezas.

Mas ieu las fauc, e non mi voles creire: non crezas mi, mas las obras, que conoscas quel paire es en mi, et ieu en el.

Adonc volian el penre: e Jhesus si guaret de lur mans.

Et annet en apres otra Jorda, la on era Johans Baptista premierament bateiant, et istet aqui.

E motz venian a el, e dizian li, Certas Johans non fes alcu signe; mas totas las cauzas que Johans dis d'aquest eran veras.

E motz crezeron en el.

CAP. XI.

1 MAS era un languent, Laczer
de Bethania, del castel de Maria e
de Martha, las serors de luy.
2 (Mas Maria era aquella laqual

MAS era uns languens, que avi nom Lazer, del castel de Martha e de Maria, de las sores del.

Mas era aycella que annet

DUBLIN MS.	PARIS MS.
oins lo Segnor d'onguent, e furbic li pe de luy cum li seo cavelh, lo Laczer fraire de laqual malaveiava.)	onher Jhesu am los unguens, et am sos pels sos pes li eysuget, de la cal son fraire d'ella era malaut, lo Lazer.
3 Donca las serors de luy trameseron a luy, diczent, O Segnor, vete, aquel loqual tu amas malaveia.	Adonc las sorres d'ellas[1] trameseron a Jhesu, dizent, Senher, vete, aquel que tu amas es malautes.
4 Mas Yeshu auvent dis a lor, Aquesta enfermeta non es a mort, mas per la gloria de Dio, que lo Filh de Dio sia glorifica per luy.	E Jhesus dis lur, Aquesta malautia non es de mort, mas per la gloria de Dieu, qu'el Filh de Dieu sia glorificat per el.
5 Mas Yeshu amava Martha e Maria, la seror de ley.	Mas Jhesus amava Martha e Maria, la sorres del Lazer.
6 Donca pois qu'el auvic car el malaveiava acertas, el permas adonca en aquel meseyme luoc per duy dia.	Mas per amor d'el istet aqui ii. jorns.
7 D'aqui enant enapres aquestas cosas dis a li seo desciple, Annen dereco en Judea.	Pueys annet am sos discipol en Judea.
8 Li deciple diseron a luy, O Mestre, li Judio querian ara lapidar tu, e dereco vas lay?	E van li dire siey discipol, Maistre, perque vas ara en Judea, non sabes que'l Juzieu te volon allapidar?
9 Yeshu responde a lor, Donca non son docze horas al dia? Si alcun vay al dia non offent, car ve la lucz d'aquest mont.	E Jhesus va respondre, Las oras del jorn non son xii.? Si alcuns ira el jorn non offendra, quar ve la lus d'aquest mont.
10 Mas si el annare en la noit ouffent, car lucz non es en luy.	
11 El dis aquestas cosas: e enapres aquestas cosas dis a lor, Laczer lo notre amic dorm: mas yo vaoc, que yo scomova luy del son.	Et apres ayso lur va dire Jhesus, Lo nostre amix Lazer dorm; mas ieu la vauc, que suscite el de son.
12 Donca li desciple de luy diseron, O Segnor, si el dorm, el sere salf.	Adonc li discipol van dire, Senher, si dorm, el sera salv.

[1] qu. *d'el?*

DUBLIN MS.

13 Mas Yeshu avia dit de la mort de luy; mas ilh penseron qu'el agues dit del dormiment del son.

14 Donça Yeshu dis a lor, en aquella via manifestament, Lo Laczer es mort.

15 E yo me alegro per vos, que vos cresa, car yo non era aqui: mas annen a luy.

16 Donca Thoma, loqual es dit Dubitas, dis a li ensemp deciple, E nos annen, que moran cum luy.

17 Donca Yeshu venc, e trobe luy al muniment ja avent 4 dias.

18 Mas Bethania era josta Jerusalem, enayma par 15 stadis.

19 E moti de li Judio eran vengu a Maria e a Martha, qu'ilh consolesan las del lor fraire.

20 Donca pois que Marta auvic car Yeshu ven, contra corroc a luy: mas Maria sesia a meison.

21 Donca Martha dis a Yeshu, O Segnor, si tu fossan agu aici, lo meo fraire non fora mort.

22 Mas yo say ara, car qual que qual cosa demandares de Dio, Dio la donare a tu.

23 Yeshu dis a ley, Lo teo fraire rexucitare:

24 Mas Martha dis a luy, Yo say car el rexucitare en la rexuression al dereiran dia.

25 Yeshu dis a ley, Yo soy rexurescion e vita; aquel loqual cre en mi, acertas si el sere mort, el viore;

PARIS MS.

Mas Jhesus avia dich della mort d'el: mas il cuiavan que dormit.

Adonc Jhesus dis apertament, Lo Lazer es mortz.

Et ieu alegre mi per vos, que crezas, que ieu non era aqui: mas annem a el.

E Jhesus venc en Betania, et atrobet que iiii. jorns avia istat mort el monument.

Mas era Betania prop de Jherusalem.

E motz des Juzieus eran vengut a Marta e a Maria, per consolar las.

E Martha auzi que Jhesus venia, e corre li acontra, e gitet se a sos pes, e va li dire,

Sener, si tu fossas istat aysi, lo mieu fraire non fora mortz.

Mas ieu[1] que qual que cauza que tu querras a Dieu, ti sera donat.

E Jhesus li va dire, Tos fraires resuscitara.

E Martha dis, Ben say que resuscitara el redier jorn.

E Jhesus li va dire, Yeu suy resurrexio e vida; qui cre en mi, ancar si es mort, vioura.

---

[1] *say* deest in MS.

DUBLIN MS.

26 E tot aquel que vio e cre en
mi non more en eterna. Cres tu
ayczo ?
27 Ilh dis a luy, O Segnor,
acertas, yo creo car tu sies Christ,
filh de Dio, loqual vengues ena-
quest mont.
28 E cum ilh aguesa dit aques-
tas cosas, anne e appelle Maria la
soa seror encalament, diczent, Lo
Mestre es present, e appella tu.
29 Mas pois qu'ilh auvic, se leva
viaczament, e venc a luy.
30 Car Yeshu non era encara
vengu al castel, mas era encara en
aquel luoc alqual Marta avia contre
corregu a luy.
31 Donca li Judio liqual eran
cum ley en la meison, e consola-
van ley, cum ilh aguessan vist car
Maria se leve viaczament e issic,
segueron ley, dicent, car ilh vay al
muniment qu'ilh plore aqui.
32 Mas cum Maria fossa vengua
aqui alqual luoc era Yeshu, vesent
luy, cagic a li pe de luy, e dis a
luy, O Segnor, si tu fossas agu
aici, lo meo fraire non fora mort.
33 Donca pois que Yeshu vic
ley plorant, e li Judio plorant li-
qual eran vengu cum ley, fremic
par sperit, e torbe si meseyme,
34 E dis, Alqual luoc pauses luy ?
Ilh diseron a luy, O Segnor, ven e
veias.
35 E Yeshu lacrime.
36 Donca li Judio diseron, Vevos
enqual maniera amavan luy !
37 Mas alquanti de lor diseron,

PARIS MS.

E tutz cil que mi creiran non morian eternalment. Crezes ayso ?

E ella dis, Certas, Sener, ieu cre que tu iest filh de Dieu viou, que venguist enaquest mont.

E cant ac dich aquestas cauzas, annet e apellet sa sorre Maria, e va li conselhar, Lo Maistre sa saes, e apella te.

E cant ella auzi, levet se apertament, e venc ves el.

E Jhesus non era ancara intrat el castel, mas era aqui on Martha l'avia laysat.

Adonc li Juzieu, can viron Maria levar apertament et issi s'en, penseron se que annes al monument per plorar sobre son fraire.

E can Maria fon aqui on Jhesus era, vi lo, e caset si a sos pes, e va li dir ; Sener, si fossas istat aysi, lo mieu fraire non fora mort.

Adoncx Jhesus can vi plorant Maria, e mot d'autres Juzieus amb ella, e Jhesus fon mogut de pietat,

E demande li, On l'aves sebelit ? Sener, ven e veiras o.

E Jhesus ploret.

Adonc van dire li Juzieu, Veias con plora sobre lui, ben l'amava !

E alcuns d'els dizian, Aquest

DUBLIN MS.

Aquel liqual ubert li olh del cec na,
non poyra far que aquest non
mores?
38 Mas Yeshu fremic dereco en
si meseyme, e venc al muniment.
Mas era fossa, e peira era sobre
pausa en ley.
39 Yeshu dis, Osta la peira. Mar-
ta, la seror de luy loqual era agu
mort, dis a luy, O Segnor, ja pu-
dis, car es lo 4 dia.
40 Yeshu dis a ley, Donca non
dis yo a tu, car, si tu creyres, tu
veyres la gloria de Dio?
41 Donca osteron la peira. Mas
Yeshu susleva li olh, dis, O paire,
yo fauc gracias a tu car tu auves
mi.
42 Mas yo sabes car tu auves
mi tota via: mas yo o dis per lo
poble loqual ista encerque, qu'ilh
crean car tu tramesies mi.
43 E cum el aguessa dit aques-
tas cosas, cride en grant voucz, O
Laczer, ven fora.
44 E aquel loqual era agu mort
issic viaczament, liga las mans e li
pe de cordetas; e la facia de luy era
liga al sudari. Yeshu dis a lor,
Deslia luy, e laisa lo annar.
45 Donca moti de li Judio, li-
qual eran vengu a Maria e a Mar-
tha, e avian vist aquellas cosas
lasquals Yeshu fey, creseron en
luy.
46 Mas alcun de lor anneron a
li pharisio, e diseron a lor aquellas
cosas que Yeshu fey.

PARIS MS.

que uberc los uuels al sec, non l'agra pogut garday de mort?

E Jhesus frement en si meteis venc al monument.

E va dire, Levatz la peira que es desobre pausada. E Martha va dire, Senher, el flaira, que iiii. jorns a istat mortz.

E Jhesus va li dir, Non t'ay ieu dich, que, si crezes, veyras la gloria de Dieu?

Et adonc van levar la peira. E Jhesus levet los huuelh ves lo cel, e dis, O paire, gracias ti fauc quar tu mi auzes.

Mas ieu say ben que tu me auzes tota ora: mas ieu dic ayso per lo pobol que es aysi, que crezan que tu m'as trames.

E con ac dich ayzo, cridet an gran vous, Lazer, ve de foras.

E tantost aquel que avia istat mort iiii. jorns, issic foras, liat los pes e las mans: e la cara era liada am lo suari. E Jhesus va lur dire, Deslias lo, e laysas l'anar.

E mot de Juzieus, que eran aqui vengut, viron aquestas cauzas que Jhesus fazia, crezeron en el.

Mas alcu d'ellos anneron as pharizieus, e van lur dire aycellas cauzas que Jhesus fes.

DUBLIN MS.

47 Donca li vesque e li pharisio
ajosteron conselh encontra Yeshu,
e dician, Qual cosa faren, car
aquest home fay motas ensegnas?

48 Si nos layseren luy enaymi,
tuit creiren en luy: e venren li
Roman e tolren li nostre luoc e
las gent.
49 Mas un de lor, per nom Cai-
phas, cum el fos vesque d'aquel
an, dis a lor, Vos non sabe alcuna
cosa,
50 Ni pensa car coventa a nos,
que un home more per lo poble, e
tota gent non perissa.
51 Mas el non dis ayczo de si
meseyme: mas cum el fossa vesque
d'aquel an, propheteie car Yeshu
fos a morir per las gent:
52 E non tant solament per las
gent, mas qu'ilh ajostes en un li
filh de Dio liqual eran spars.
53 Donca d'aquel dia penseron
qu'ilh aucisesan luy.
54 Mas Yeshu ja non annava
en pales enapres li Judio; mas
anne en la region josta lo desert,
en la cipta laqual es dictas Efren,
e demorava aqui cum li seo des-
ciple.
55 Mas la pasca de li Judio era
pres: e moti de la region monteron
en Jerusalem devant la pasca, qu'ilh
sanctifiquesan lor meseyme.
56 Donca ilh querian Yeshu, e
istant al temple ensemp parlavan
entre lor, Qual cosa pensa, car el
non ven al dia festival?

PARIS MS.

FERIA XXXVI.

Adonc li evesque e 'l phari-
zieu feron conselh contra Jhe-
sum, e van dire, Que farem
d'aquest home que fa tantos
signes?

Si laysaz el denaysi, tuch
creiran en el: e venran li Roma
e tolren nos nostres luocs e
nostra gent.

Mas i. dels, que avia nom
Caifat, era evesques aquel an,
va lur dir, Vos non sabres,

Ni consiras alcuna cauza, quar
cove que uns homs mora per lo
pobol, que non perisca.

Mas non dis ayso de si
meteis: mas quar era evesques
aquel an, prophetiet que Jhesus
era a morir per lo pobol;

E non tan solament per la
gent, mas que ajoste los filhs de
Dieu en un, que eran departit.

Donc d'aquel jorn concireron
que aucisessan Jhesu.

Adonc Jhesus annet en la
cioutat que es dicha Effrem, et
aqui demoravan am sos disci-
pols.

Mas li pascha des Juzieus
era pres, e motz de Juzieu
venian en Jherusalem per sanc-
tificar.

Et annavan querent Jhesum
per lo temple, e dizian, Ja non
venra a sta festa?

DUBLIN MS.	PARIS MS.
57 Car li vesque e li pharisio avian dona comandament, que si alcun conoysere al qual luoc sia, demostren, que prenan luy.	Quar li maior avian comandat, que cal que lo vissa lo prezes.

. . . .

CAP. XII.

	FERIA XXXIV.
1 DONCA Yeshu venc en Betania 6 dias devant la pasca, aqui alqual luoc lo Laczer era agu mort, loqual Yeshu rexucite.	ADONC Jhesus davan vi. jorns della pascha venc en Betania, aqui on resuscitet lo Lazer que avia istat mort.
2 E feron a luy aqui cina; mas Martha aministrava; mas lo Laczer era un de li repausant cum luy.	E feron aqui a el cena; e Martha ministrava.
3 Donca Maria receop livra d'onguent de nart pist precios, e oynt li pe de Yeshu, e furbic li pe de luy cum li seo cavelh: e la meison fo umplia del oudor del onguent.	E Maria, sa sorre, pres lioura d'onguent precios de nart pistat, et ois los pes de Jhesu, et am sos pels los eysuiet: e li mayzo fon umplida de la odor del onguent.
4 Donca un de li seo desciple, Juda d'Eschariot, loqual era a liorar luy, dis,	Adonc uns des discipols de lui, Judas Escariot, loquals era a liourar lui, dis,
5 Aquest unguent perque non es vendu 3 cent denier, e esser dona a li besognos?	Perque aquest unguent non es vendutz ccc. deniers, e fos donat a paures?
6 Mas el dis ayczo, non que li chelg' (*sic*) es de li paure, mas car el era laire, e avent borsas, portava aquellas cosas lasquals hi eran messas.	Mas el dis ayso, non per so que pertengues a el des paures, mas car el era laire, e portava borsa, en que mecia aycellas cauzas que eran messas.
7 Donca Yeshu dis, Laisa ley: qu'ilh garde luy al dia de la mia sepoltura.	Adonc Jhesus dis a la femna, Layssa l'onguent, e garda lo entro al mieu sepulcre.
8 Car paures aure tota via cum vos; mas mi non aure tota via.	Quar vos aures totas oras los paures am vos; mas mi non aves totas oras.
9 Donca mota compagnia de li Judio conoc car el fos aqui; e ven-	Adonc mota companhia des Juzieus saupron que Jhesus

DUBLIN MS.

gron non solament per Yeshu, mas qu'ilh veguessan lo Laczer, loqual el rexucite de li mort.

10 Mas li princi de li preyre penseron qu'ilh aucisesan lo Laczer;

11 Car moti de li Judio annavan per luy, e creian en Yeshu.

12 Mas mota cumpagnia laqual era vengua en lendeman al dia festival, cum ilh aguessan auvi car Yeshu ven en Jerusalem,

13 Receopron rams de palmas, e issiron a luy encontra, e cridavan, Fay nos salf! Lo rey d'Isriel, loqual ven al nom del Segnor, sia benit!

14 E Yeshu trobe asenet, e sesic sobre luy; enayma es script,

15 O filha de Sion, non volhas temer: vete, lo teo Rey ven, sesent sobre lo polhen del asena.

16 Li desciple de luy non conogron aquestas cosas premierament: mas cum Yeshu fos glorifica, adonca se recorderon car aquestas cosas eran scriptas de luy, e feron a luy aquestas cosas.

17 Donca la compagnia laqual eran con luy, cum el appella lo Laczer del moniment, e rexucite luy de li mort, donava testimoni.

18 Emperczo la cumpagnia venc a luy encontra, car ilh auviron luy haver fait aquesta ensegna.

19 Donca li pharisio diseron a lor meseyme, Vos vee car nos non propheten alcuna cosa? vevos, tot lo mont vay enapres luy.

PARIS MS.

era aqui, vengron aqui non tan solament per Jhesum, mas que vissan lo Lazer qual Jhesus avia resuscitat de mort.

Mas li princi des Juzieus consiravan que atressi aucissezan lo Lazer;

Quar mot de Juzieus l'anavan vezer, e crezian en Jhesum per el.

Mas lendeman mota companhia que eran vengut alla festa, auziron que Jhesus venia en Jherusalem,

Prezeron rams de palmas, et anneron li encontra, e cridavan, Dieus salva nos! Benezet sia lo rey d'Israel, loqual ven en nom del Senhor!

E Jhesus atrobet i. asenet, e sec sobre el, aysi con es escrig,

Filhas de Syon, non vulhas temer: vete lo tieu Rey, que ven a tu, sezent sobre lo polhi del asannia.

E siey discipol non conogron aquestas cauzas entro que Jhesus fon glorificat. Adonc lur revenbret d'aquestas cauzas.

E li Juzieus que foron prezent quant resuscitet lo Lazer, li portavan testimoni, e mot lo seguian.

Adonc van dire li pharisieu, Veias que nient a prophetiat, e to lo mon va apres el?

DUBLIN MS.

20 Mas alquanti d'aquilh, liqual eran monta qu'ilh auresan al dia festival, eran gentil.

21 Donca aquisti s'apropieron a Phelip, loqual era de Besayda de Galilea, e pregavan luy, diczent, O Segnor, nos volen veser Yeshu.

22 Phelip venc e o dis a Andrio: Andrio e Phelip o diseron dereco a Yeshu.

23 Mas Yeshu responde a lor diczent, L'ora ven que lo filh de la vergena sia glorifica.

24 Yo dic verament, verament a vos, Si lo gran del froment cagent en terra non sere mort, el meseyme perman sol: mas si el sere mort, aporta moti fruc.

25 Aquel que ama la soa arma perdre ley; e aquel loqual eyra la soa arma enaquest mont, garda ley en vita eterna.

26 Si alcun aministra a mi, segua mi; e aqui alqual luoc yo soy lo meo ministre sere aqui; si alcun aministrare a mi, lo meo Paire, loqual es en li cel, honrare luy.

27 La mia arma es ara torba; qual cosa direy? O paire, fay mi salf d'aquesta hora.

28 O paire, clarifica lo teo nom. Donca voucz venc del cel, diczent, Yo clarifiquey, e dereco clarificarey.

29 Donca la cumpagnia, laqual istava, e avia auvi, dicia esser fait troneire: li autre dician, Angel parle a luy.

PARIS MS.

Mas eran alcunas de las gens que eran puiat en Jherusalem al jorn della festa per orar.

E aquil vengron a Felip, car era de Betsaida de Galilea, e pregavan lo, e dizian li, Senher, nos volem vezer Jhesum.

E Felip venc ad Andrieu, et Andrieu van o dire a Jhesu.

E Jhesus respondet a els, La ora ven qu'el filh della verge sia clarificat[1].

[1] The remainder of the chapter is omitted.

DUBLIN MS. | PARIS MS.

30 Yeshu responde e dis, Aquesta voucz non venc per mi, mas per vos.
31 Lo judici del mont es ara: lo princi d'aquest mont sere ara gitta de fora.
32 E si yo serey eixauta de la terra, yo tirarey totas cosas a mi meseyme.
33 Mas el dicia eyczo, significant per qual mort fos a morir.
34 La cumpagnia responde a luy, Nos aven de la ley car Christ perman en eterna: e tu enqual maniera dis, La coventa esser eixauta lo filh de la vergena? Qual es aquest filh de vergena?
35 Donca Yeshu dis a lor, Petit lume es encara a vos. Anna dementre que vos have lucz, que las tenebras non comprenan vos: e aquel que vay en tenebras non sap alqual luoc anne.
36 Crese en la lucz, dementre que vos have lucz, que vos sia filh de la lucz. Yeshu parle aquestas cosas, e anne e resconde se de lor.
37 Mas cum el agues fait tantas ensegnas devant lor, non creseron en luy:
38 Que la parolla de Ysaia lo propheta fos cumplia, laqual el dis, O Segnor, qual crese al nostre auviment? e lo bras del Segnor alqual fo revella?
39 Emperczo ilh non poian creire, car Ysaia dis dereco,
40 El enceque li olh de lor, e endurczic li cor de lor; qu'ilh non vean cum li olh, e non entendan

DUBLIN MS. | PARIS MS.

de cor, e non sian converti, e non sannen lor.

41 Ysaia dis aquestas cosas, quant el vec la gloria de Dio, e parlava de luy.

42 Mas emperczo moti de li princi creseron en luy; mas non lo confessavan per li pharisio, qu'ilh non fossan gitta de la sinagoga;

43 Car ilh ameron maiorment la gloria de li home que la gloria de Dio.

44 Mas Yeshu cride e dis, Aquel que cre en mi, non cre en mi, mas en luy loqual trames mi.

45 Aquel loqual ve mi ve luy loqual trames mi.

46 Yo vinc lucz al mont, que tot aquel que cre en mi non permagna en tenebras.

47 E si alcun auvire las mias parollas, e non las gardare, yo non jujo luy; car yo non vinc que yo juje lo mont, mas que yo facza salf lo mont.

48 Aquel loqual desprecza mi, e non recep las mias parollas, ha loqual juje luy: la parolla laqual yo parley, jujare luy al dereyran dia.

49 Car yo no parlo de mi meseyme; mas lo paire loqual trames mi, el done a mi comandament, qual cosa yo dicza, e qual cosa yo parle.

50 E yo sai que lo comandament de luy es vita eterna: donca aquellas cosas lasquals yo parlo, parlo enayma lo Paire dis a mi.

CAP. XIII.

DUBLIN MS.

1 MAS devant lo dia festival de la pasca, Yeshu sabent car l'ora de luy ven qu'el trapasse d'aquest mont al paire, cum el agues ama li seo liqual eran al mont, ame li en la fin.

2 E faita la cina, cum lo diavol aguessa ja mes al cor de Juda Simont d'Eschariot, qu'el liores luy;

3 Yeshu, sabent car lo paire done a luy totas cosas en las mans, e car el issic de Dio, e vay a Dio;

4 Leve de la cina, e pause las soas vestimentas; e cum el aguesa receopu lo linczol, devant czenit si.

5 D'aqui enant mes aiga al vaisel, e comence lavar li pe de li desciple, e furbic del linczol del qual el era devant ceint.

6 Donca venc a Simon Peire: e Peire dis a luy, O Segnor, tu lavas a mi li pe?

7 Yeshu responde e dis a luy, Czo que yo fauc tu non sabes ara; mas tu o sabres enapres.

8 Peire dis a luy, Tu non lavares a mi li pe en eterna. Yeshu responde a luy, Si yo non lavarey tu, tu non aures part cum mi.

9 Simont Peire dis a luy, O Segnor, non tant solament li meo pe, mas las mans e lo cap.

10 Yeshu dis a luy, Aquel qu'es lava non besogna qu'el lave sinon

PARIS MS.

IN CENA DOMINI.

Mas davant lo jorn festival de la pascha, sabent Jhesus que la ora d'el ven que traspassara d'aquest mont al paire, con agues amatz los sieus que eran el mont, amet los en la fi.

E facha la cena, con lo diables ja agues mes el cor de Judas Scariot lioures el;

Sabent qu'el paire donet a el totas cauzas en las mans, e que issi de Dieu, e va a Dieu;

Levet de la cena, e pauzet sos vestimens, e pres i. drap lini blanc, e va lo centurar.

E mes l'aygua el vauci, e comencet a lavar los pes de sos discipols, et a torcar am lo drap de qual era centurat.

Adonc venc a Peire, e Peire dis a el, Sener, tu mi lavas mas pes?

E Jhesus respondet e dis li, Tu non sabes ara ayzo que ieu fauc; mas apres o sabras.

Peire dis a el, Non lavaras a mi pes en durabletat. E Jhesus respondet a el, Si ieu non te lave los pes, non aures part en mi.

E Peire li va dire, Senher, non tan solament mos pes, mas ancara las mans el cap.

E Jhesus li va dire, Aquel que es netz non bezonha de

DUBLIN MS.

li pe, mas es tot mond. E vos se
mond, mas non tuit.
11 Car el sabia quel fos a liorar
luy; emperczo dis, Vos non se tuit
mond.
12 Donca poys qu'el lave li pe
de lor, receop las soas vestimentas,
e cum el se fossa repausa, dis a lor
dereco, Vos sabe qual cosa yo aya
fait a vos?
13 Vos appella mi Mestre e
Segnor, e ben dicze; car yo soy.
14 Donca si yo, Mestre e Segnor,
lavey li vostre pe; e vos deve lavar
li pe l'un a l'autre.
15 Car yo doney exemple, que
vos facza enayma yo fi a vos.
16 Yo dic verament, verament,
a vos, Lo serf non es maior del seo
segnor, ni apostol maior de luy
loqual trames luy.
17 Si vos sabre aquestas cosas,
vos sere benira si vos fare lor.
18 Yo non dic de tuit vos; yo
say liqual yo aya eilegi; mas que
li scriptura sia cumplia, Aquel que
a mania pan cum mi levare lo seo
talon encontra mi.
19 Mas ara ho dis a vos premi-
erament que la sia fait, que cum
la sere fayt, que vos crean car yo
soy.
20 Yo dic verament, verament
a vos, Aquel loqual recep si yo tra-
metrey alcun recep mi; mas aquel
que recep mi recep luy loqual tra-
mes mi.

PARIS MS.

lavar, mas los pes. E vos autre es netz, mas non pas tuch.

Quar sabia cal era aquel qual devia liourar; per ayso dis, Vos non es tug net.

E cant ac lavat los pes a els, va lur dire, Sabes perque fiz ayso a vos?

Vos m'apellas Maistre e Senher, e ben o dizes; quar ieu o suy.

Donc si ieu, que suy Senher e Maistres, laviez los vostres pes; vos los deves lavar als autres.

Quar ieu doniey eysemple a vos, perque vos faczes aysi con ieu fauc a vos.

Verament dic a vos, Que sers non es maies del senhor, ni apostol maies de cel que trames el.

Si vos sabes aquestas cauzas, benauratz seres si las fazes.

Yeu non o dic de totz vos autres; quar ieu say losquals ieu elegi; mas que l'escriptura sia ad umplida, Cel que mania lo pa ambe mi levara son talo contra mi.

D'aysi enant dis a vos enant que sia fag, que crezas tot cant sera fach que ieu suy.

Verament vos dic, Cel que receb aquel que ieu trameti mi recep.

DUBLIN MS.

21 E cum Yeshu aguessa dit aquestas cosas, fo torba per sperit, e testimonige, e dis, Yo dic verament, verament a vos, car un de vos liorare mi.

22 Donca li desciple regardavan l'un l'autre, dubitant del qual disses.

23 Donca un de li desciple de luy, loqual Yeshu amava, era repausant al sen de Yeshu.

24 Donca Simont Peire cigne aquest, e dis a luy, Qual es aquest del qual dis?

25 Donca cum el se fos repausa sobre lo peit de Yeshu dis a luy, O Segnor, qual es?

26 Yeshu responde, Aquel es, alqual yo porczarey lo pan tenit. E cum el agues tenit lo pan, done lo a Juda Simont d'Escharioth.

27 E enapres lo bocon lo Sathanas intre en luy en aquela via. E Yeshu dis a luy, Ço que tu fas, fay plus tot.

28 Mas alcun de li repausant non saup qual cosa el agues dit a luy.

29 Car alquanti pensavan, car Juda havia borsas, que Yeshu agues dit a luy, Compra aquellas cosas que son besognivol a nos al dia festival; o, qu'el dones alcuna cosa a li besognos.

31 Donca cum el fos issi, Yeshu dis, Lo filh de la vergena es ara clarifica, e Dio es clarifica en luy.

PARIS MS.

E can Jhesus ac dich aquestas cauzas, fon torba per esperit, e testimoniet, e dit, Verament vos dic, que uns de vos me liourara.

Adonc li discipol esgarderon l'u l'autre, doptant del cal o dizia.

Adonc u des descipols, loqual Jhesus amava, se repauzava sobre lo pietz de Jhesu.

Adonc Peire signet ad aquest, e dis li, Demanda a Jhesu qual es aquest del cal el dit.

Donc con el se fon repauzat sobre lo pietz de (Jhesu [1]) dis a el, Senher, cals es aquel?

E Jhesus respondet, Aycel, al cal ieu estendray lo pan teng. E con ac teng lo pan, done lo a Judas de Sismon Escariot.

E apres lo morcel adonc lo Satanas intret en luy. Jhesus dis a el, So que tu fas, fay plus tost.

Mas alcuns dels sezens non saup perque li dit ayso.

Mas alcu se cuidavan quar Judas tenia las borsas, que Jhesus agues dit a el, que compres alcuna cauza per la festa; o, que dones alcuna cauza als bezonhozes.

E cant el ac pres lo morcel, sempre issit foras: e era nueg.

E cant el fon issit, Jhesus dis, Lo filh della verge es ara clarificat, e Dieus es clarificat en lui.

---

[1] *Jhesu* deest in MS.

DUBLIN MS.	PARIS MS.
32 Si Dio es clarifica en luy, Dio clarificare en si meseyme, e viaczament clarificare luy.	Donc si Dieus es clarificat en el, e Dieus clarificat el e si meteis, e sempre clarifiquet el.
33 O filholet, un petit soy encara cum vos. Quere mi: enayma yo dis a li Judio, Alqual luoc yo vauc, vos non poe venir; e ara dic a vos.	Encres mi, aysi con ieu dic as Juzieus, La on ieu vauc, vos non podes venir; ara dic a vos.
34 Novel comandament done a vos, Que vos vos ame entre vos, que enayma yo amey vos, e vos vos ame entre vos.	Novel mandament vos done, Que vos ames entre vos, aysi con ieu vos amiey.
35 Tuit conoyseren en ayczo car vos se li meo desciple, si vos aure amor entre vos.	E tuch conoyseran ad ayso que vos est miey discipol, si aves amor entre vos.
36 Simont Peyre dis a luy, O Segnor, al qual luoc vas? Yeshu responde, Alqual luoc vauc, tu non pos ara segre mi, mas tu segres enapres.	E Peyre va li dir, Senher, on vas tu? E Jhesus respondet, La on ieu vauc non mi podes segre ara, mas segras mi en apres.
37 Peire dis a luy, Perque non poy ara segre tu? Yo pausarey la mia arma per tu.	E Peire li va demandar, Perque non ti pode segre ara? Yeu pauzaray la mia arma per la tieua.
38 Yeshu responde, Tu pausares la toa arma per mi? yo dic verament, verament, a tu, lo gal non cantare, entro que tu denegues mi per tres vias.	Jhesus respondet: Tu pausaras la tieua arma per la mieua? verament te dic, que enant que lo gal aia cantat, tu m'auras rennegat iii. vegadas.

CAP. XIV.

	PHILIPI ET JACOBI.
1 E dis a li seo desciple, Lo vostre cor non sia torba ni se spavante: crese en Dio, crese en mi.	Lo vostre cor non sia torbat: crezes en Dieu, e mi crezes.
2 Moti istage son en la meison del meo paire: si yo non agues dit a vos al postot; car yo vauc aparelhar a vos luoc.	Motas mayzon son en la mayso de mon paire: si ieu non disses a vos; que ieu vauc aparelhar luoc a vos.

DUBLIN MS.

3 Dereco venrey e recebrey vos
a mi meseyme; que aqui alqual
luoc yo soy, e vos sia.
4 E sabe alqual luoc yo vauc, e
sabe la via.
5 Toma dis a luy, O Segnor,
nos non saben alqual luoc vacz;
enqual maniera poen saber la via?
6 Yeshu dis a luy, Yo soy via,
verita, e vita. Alcun non ven al
paire, si non per mi.
7 Si vos aguesa conegu mi, acer-
tas vos agra conegu lo meo paire:
e d'aqui enant conoysere luy, e
veyre luy.
8 Phelip dis, O Segnor, demo-
stra a nos lo paire, e basta a nos.

9 Yeshu dis a luy, Per quant
de temp soy cum vos, e non cone-
gues mi, O Phelip? aquel loqual
ve mi, ve lo meo paire. Tu enqual
maniera dis, Demostra a nos lo
paire?
10 Non cres car yo soy al paire,
e lo paire es en mi? Las parollas
lasquals yo parlo a vos, non parlo
de mi meseyme: mas lo paire per-
manent en mi, el meseyme fey las
obras.
11 Non cres car yo soy al paire,
e lo paire es en mi? d'autra ma-
niera crese per meseymas las obras.
12 Yo dic verament, verament,
a vos, Aquel loqual cre en mi, las
obras lasquals yo fauc, el meseyme
fare, e fare maior d'aquestas; car
yo vauc al paire.
13 E qualque qual cosa deman-

PARIS MS.

E certas vay aparelhar a vos luoc, et aprestament venray a vos recebre ambe mi meteis; que la on ieu suy, vos sias.

E vos sabes en cal luoc ieu vauc, e sabes la via.

Tomas dis, Senher, nos non sabem en cal luoc vas; e con si poirem saber la via?

Jhesus dis a el, Yeu suy via, e veritat, e vida. Nenguns non ve al paire, si non per mi.

Si conoguesses mi, certas vos conogras lo mieu paire: e d'aisi enant conoyseres el e lo veires.

E Felip dis a el, Senher, demostra nos lo paire, et avonda a nos.

Jhesus dis a lui, Per tan gran temps sui am vos, e no me conoguest, Felip? que ves mi, ves lo mieu paire. Con si dizes tu doncas, Demostra nos lo paire?

Non crezes que ieu suy el paire, el paire es en mi? Las paraulas que ieu parle, non parle de mi meteis: mas lo paire istant en mi fa las obras.

Non crezes que ieu sui el paire, el paire es en mi?

Verament vos dic, Que cel que cre en mi (vi), las obras que ieu fauc el meteis fa, e las fara maiors d'aquestas; quar ieu vauc al paire.

E qual que cauza que queras

DUBLIN MS.

dare al paire al meo nom, yo farey ayczo, que lo paire sia glorifica al filh.

14 Si vos demandare al paire al meo nom, yo farey eiczo.

15 Si vos ama mi, garda li meo comandament.

16 E yo pregarey lo paire, e el donare a vos autre Consolador, que permagna cum vos en eterna;

17 Sperit de verita; loqual lo mont non po recebre, car non ve luy, ni sap luy; mas vos conoisere luy, car permanre enapres vos, e sere en vos.

18 Yo non laysarey vos orfe: mas venre a vos.

19 Encara un petit, e lo mont ja non ve mi. Mas vos veyre mi; car yo vivo, e vos viore.

20 Vos conoisere en aquel dia car yo soy al meo paire, e vos en mi, e yo en vos.

21 Aquel loqual a li meo comandament, e garda lor, aquel es loqual ama mi; mas aquel que ama mi sere ama del meo paire, e yo amarey luy, e manifestarey mi meseyme a luy.

22 Juda, non aquel d'Escariot, dis a luy, O Segnor, qual cosa sies a far car tu sies a manifestar tu meseyme a nos, e non al mont?

23 Yeshu responde e dis a luy, Si alcun ama mi, el gardare la mia parolla, e yo e lo meo paire amaren luy, e nos venren a luy, e permanren enapres luy.

PARIS MS.

el mieu nom, ieu faray aisa, qu'el paire sia clarificat el filh.

Si alcuna cauza queres el mieu nom, ieu faray aysa.

Si vos amas mi, gardas mos mandamens.

Et ieu preguaray lo paire, e dara vos autre Consolador, que istara am vos perpetualment;

Esperit de veritat; local lo mont non pot recebre, car non lo sap, ni lo vist; mas vos conoiseres el, quar el istara am vos, e sera am vos.

Yeu non laysaray vos orfes: ieu venray a vos.

Mas vos mi veyres; quar vivi en vos, e vos vives en mi.

Vos conoyseres en aycel jorn que ieu suy el mieu paire, e vos en mi, e ieu en vos.

Cel que a los mieus mandamens, e garda los, aycel es local ama mi; e cel que ama mi sera amatz del mieu paire, et ieu amaray el, e manifestaray mi meteis a el.

Judas (non[1]) Escariot dis a lui, Senher, cal cauza es facha que tu te manifestes a nos, e non al mont?

Jhesus respondet a el,

A PANDECOSTA.

Si alcuns ama mi, garde la mieua paraula, el mieu paire amara el, e venrem en el, e farem estaga en el.

---

[1] *non* deest in MS.

DUBLIN MS.

24 Aquel loqual non ama mi,
non garda las mias parollas: e la
parolla laqual vos auves non es
mia, mas de luy, del payre loqual
trames mi.
25 Yo parlo a vos aquestas cosas,
permanent enapres vos.
26 Mas lo Cunsolador, lo Sant
Sperit, loqual lo paire trametre al
meo nom, el ensegnare a vos totas
cosas, e annunciare a vos totas las
cosas lasquals yo direy a vos.
27 Yo laiso a vos pacz, yo dono
a vos la mia pacz: yo non la dono
a vos enayma lo mont la dona. Lo
vostre cor non sia torba, ni se spa-
vante.
28 Vos auves car yo dis a vos,
Yo vauc, e veno a vos. Si vos
amesa mi, acertas vos vos alegra-
ria, car yo vauc al paire; car lo
payre es maior de mi.
29 E ara o dis a vos premiera-
ment que la sia fait, que cum la
sere fait, que vos crea.
30 Yo non parlarey ja cum vos
motas cosas: car lo primpci d'aquest
mont ven, e non a en mi alcuna
cosa.
31 Mas que lo mont conoyso
car yo amo lo payre; e fauc enaymi
enayma done a mi comandament.

PARIS MS.

Aquel que non garda las mieuas paraulas non ama mi: e las paraulas que vos auzist non es mieua, mas d'aquel paire que m'a trames.

Yeu parle aquestas cauzas a vos, istant am vos.

Mas ayso Sant Esperit Consolaire, local lo paire trametra el mieu nom, ensenhara a vos totas cauzas, et amonestara a vos totas aycellas cauzas diray a vos.

Yeu layse pas a vos, yeu done la mieua pas a vos: yeu non done a vos ayssi con aquest mons dona. Lo vostre cor non sia torbat in temia.

Vos auzist que ieu dissi a vos, Vauc, e veni a vos. Si vos mi amasses vos vos alegreras, quar ieu vauc al paire; quar lo paire es maiers de mi.

Et ara ieu dissi a vos avant que sia fach, que vos crezas can sera fach.

Ja non parlaray motas cauzas am vos: quar lo prince d'aquest mont (ven[1]), et en mi non a nenguna cauza.

Mas per so qu'el mont conosca que ieu ami lo paire; et ieu fauc aissi con lo paire donet per mandament a mi.

---

[1] Deest in MS.

CAP. XV.

DUBLIN MS.	PARIS MS. SANT MARC.
1 LEVA, e annen d'aici. Yo soy la vraya vicz, e lo meo paire es lo cotivador.	LEVAS so, annem d'ayssi. Yeu suy vera vit, el mieu paire es laorador.
2 E tolre tot serment non portant fruc en mi; e purgare tot aquel que porta fruc, qu'el porte plusor fruc.	Et el nostrara tot aquo que non portara fruc en mi; e nedeiara tot aquo que fruc porta, perso que porte mais de fruc.
3 Vos se ja mund par la parolla laqual yo parley a vos.	Vos es netz per la paraula que ieu parliey a vos.
4 Permane en mi, e yo en vos. Enayma lo serment non po far fruc de si meseyme, si el non perman en la vicz; enaymi vos, si vos non permanre en mi.	Istant en mi, e ieu en vos. Aisy con l'avol giet que non remanra en la vit non pot portar fruc de si meteis, denaisi ni vos, sinon istatz a mi.
5 Yo soy la vicz, e vos se lo serment: aquel loqual perman en mi, e yo en luy, aquest aporta moti fruc; car vos non poe far alcuna cosa sencza mi.	Yeu suy la vit, vos es li giet: et ieu istauc en el, qui ista en mi, aquest porta gran fruc; car non podes far nenguna cauza senz mi.
6 Mas si alcun non permanre en mi, el sere mes de fora enayma lo serment, e secare; e culhiren, e metren luy al fuoc, e ardre.	E si alcuns non istara en mi, sera mes fora coma l'avol giet, e secara, e culhiran lo, e metran lo el fuoc, e cremara.
7 Mas si vos permanre en mi, e las mias parollas permanren en vos, vos demandare qualquequal cosa volre, e sere fait a vos.	Si vos istatz en mi, e las mieuas paraulas istaran am vos, so que voles queres, e sera vos fach.
8 Lo meo paire es clarifica en ayczo, que vos porte plusor fruc; e sia fait li meo desciple.	Lo mieu paire es clarificat en ayso, que vos aportes motz frucs, e sias fach miei discipol.
9 Enayma lo paire ame mi, e yo amey vos: permane en la mia amor.	Si con lo paire ame mi, e ieu ami vos. Vos istatz en la mia amor.
10 Si vos gardare li meo comandament, vos permanre en la mia amor; enayma yo gardey li	Si los mieus mandamens gardas, denaysi con ieu gardi los commandamens del mieu

DUBLIN MS.

comandament del meo payre, e
permano en l'amor de luy.
11 Yo parlo a vos aquestas cosas,
que lo meo goy sia cumpli.
12 Aquest es lo meo comanda-
ment, que vos vos ame entre vos,
enayma yo amey vos.
13 Alcun non ha maior amor
d'aquesta, que aquel loqual pausa
la soa arma per lo seo amic.
14 Mas vos sere li meo amic, si
vos fare aquellas cosas lasquals yo
comandey a vos.
15 Yo non direy ja a vos serf;
car lo serf non sap qual cosa facza
lo segnor de luy: mas yo dis a
vos amic; car yo fi a vos coneguas
totas las cosas qualquequal yo au-
vic del meo payre.
16 Vos non eileges mi, mas yo
eilegic vos, e pausey vos que vos
anne, e fruc porte, e lo vostre fruc
permagna: que qualquequal cosa
demandare al payre al meo nom,
el la donare a vos.
17 Yo comando a vos aiczo, que
vos vos ame entre vos.
18 Si lo mont vos eyra, sapias
car el hac mi en eirament premier-
ament que vos.
19 Si vos fossa del mont, acer-
tas lo mont amera czo que era seo:
mas car vos non se del mont, mas
yo eylegic vos del mont, emperczo
lo mont vos eyra.
20 Recorde vos de la mia pa-

PARIS MS.

paire, et istauc en la sieua amistat.

Yeu parle a vos aquestas cauzas, perso que lo mieu gauch sia en vos, el vostre gauch sia aumplit.

Ayso es lo mieu comandament, que vos ames entre vos autres, aysi con ieu amiey vos.

Nenguns non a maior amor d'aquesta, que pause s'arma per sos amix.

Vos est miey amix, si fazes aquestas cauzas que ieu vos comandi.

Ja non vos apellaray sers; car lo sers non sab del senhor que vol far d'el: quar ieu dic a vos amix; quar totas aycellas cauzas que ieu fis conogudas a vos auzi del mieu paire.

Vos non elegist mi, mas ieu elegi vos, e pauziey vos perso que vos annes e aportes fruc, el vostre fruc remanga: que qualque cauza que vos queres, lo mieu paire done a vos el mieu nom.

Ieu mandi a vos aquestas causas, perso que vos ames entre vos.

Si lo mont vos aira, sapias que premierament airet mi enant que vos.

Si vos fosses del mont, lo mon amera so que sieu es: mas lo mont vos aira, perso quar vos non est del mont, mas ieu elegi vos del mont.

Remembre vos della mieua

DUBLIN MS.	PARIS MS.
rolla, laqual yo dis a vos, Lo serf non es maior del seo segnor. S'ilh persegueron mi, ilh persegren vos; s'ilh han garda la mia parolla, ilh gardaren la vostra.	paraula, laqual ieu dis a vos, Lo sers non es mages del senhor. Si perseguiron mi, ancar persegran vos; si garderon la mieua paraulas, e si gardaran la vostras.
21 Ilh faren a vos totas aquestas cosas, car non sabon luy loqual trames mi.	Mas il faran a vos totas aquestas cauzas per lo mieu nom, quar non sabon aquel que m'a trames.
22 Si yo non fos vengu, e non agueso parla a lor, ilh non agrau pecca; mas ara non an scusacion del lor pecca.	Si ieu non fos vengut e non lur agues parlat, non agran peccat, mas ara non an escuzacio de lur peccat.
23 Aquel que eyra mi eira lo meo payre.	Cel que mi aira aira lo mieu paire.
24 Si yo non agues fait en lor las obras lasquals alcun autre non fey, ilh non agran pecca: mas ara vegron e eireron mi e lo meo paire.	Si ieu non agues fay en els las obras que nengun autre non fes, non agran peccat: mas illas viran e azireron mi el mieu paire.
25 Mas que la parolla sia cumplia laqual es scripta en la ley, car ilh agron mi en odi de gra.	Mas perso que aquella paraula que es escricha en la ley dels sia amplida, quar azireron mi de grat.
	DOMINICA VI. POST PASCHA.
26 Mas cum lo Cunsolador sere vengu, loqual yo trametrey a vos del paire, Sperit de verita, loqual ieys del paire, el donare testimoni de mi;	Mas can venra aycel Consolayre, loqual trametray a vos del paire, l'Esperit de veritat, local ieys del paire, aycel donara testimoni de mi;
27 E vos donare testimoni, car vos se cum mi del comenczament.	E vos donares testimoni, quar vos es am mi del comensament.

CAP. XVI.

DUBLIN MS.

1 Yo parlo a vos aquestas cosas, que vos non sia scandaliia.

2 Ilh faren vos sencza las signagogas: mas hora ven, que tot aquel que aucire vos pense si donar serviczi a Dio.

3 Ilh faren a vos aquestas cosas, car non conogron lo paire, ni mi.

4 Mas yo parlo a vos aquestas cosas, que cum l'ora de lor sere vengua, recorde vos car yo dis a vos aquestas cosas del comenczament, car yo ero cum vos.

5 E ara vauc a luy, loqual trames mi; e alcun de vos non demanda mi, Alqual luoc vacz?

6 Mas car yo parlo a vos aquestas cosas, tristicia umple li vostre cor.

7 Mas yo dic a vos verita; Coventa a vos que yo anne: car si yo non annarey, lo Cunsolador non venre a vos; mas si yo annarey, yo trametrey luy a vos.

8 E cum el sere vengu, repenre lo mont de pecca, e de justicia, e de judici:

9 Acertas de pecca, car non creon en mi;

10 Mas de justicia, car yo vauc al paire, e ja non veyre mi;

11 Mas de judici, car lo primpci d'aquest mont es ja juja.

PARIS MS.

Yeu parle a vos aquestas cauzas, perso que non sias escandalizat.

Faran vos senher las sinagogas: mas la ora ve, que tot cels que auci vos adesme si donar servizi a Dieu.

E faran aquestas cauzas a vos, car non conogron lo paire, ni mi.

Mas ieu vos dic aquestas cauzas, que quan venra aquilh ora, que vos renembre que ieu vos dis.

DOMINICA IV. POST PASCHA.

Mas ieu non dissi a vos aquestas cauzas al comensament, mas car era am vos.

Mas ara vauc a el que mi trames; e nengu de vos no me demanda, En cal luoc vauc?

Mas quar ieu parliey a vos aquestas cauzas, tristicia a umpli lo vostre cor.

Mas ieu dic a vos veritat; obs vos es que ieu m'en an: quar si ieu non m'en vauc, lo Consolaire non venra a vos; mas ieu iray, e trametray lo vos.

E cant el venra, repenra lo mon de peccat, e de drechura, e de jujament:

De peccat, quar non mi crezeron;

E de drechura, quar ieu vauc al paire, e ja non veires mi;

De jujament, car lo princi d'aquest (mont)[1] es jujat.

[1] Deest in MS.

DUBLIN MS.	PARIS MS.
12 Yo ay encara a dire a vos motas cosas, mas vos non poe ara portar.	Et ieu ay ancara a vos motas cauzas a dire, mas vos non podes portar ancara.
13 Mas cum l'Esperit de verita sere vengu, el segnare a vos tota verita: car el non parlare de si meseyme; mas parlare qualquequal cosa el auvire, e annunciare a vos aquellas cosas lasquals son a venir.	Mas cant aycel Esperit de veritat venra, el vos ensenhara tota veritat: car el non parla de si meteis; mas parla so que auzira, et annunciara a vos aquellas cauzas que son a venir.
14 El clarificare mi: car el recebre del meo, e annunciare a vos.	E clarificara mi: quar el recebra de mi, e annunciara a vos.
15 Totas las cosas lasquals lo paire ha son mias: emperczo yo dic a vos, car recebre del meo, e annunciare a vos.	Totas aycellas cauzas quel paire a son mieuas: perso dise que de mi recebra, que denunciara a vos.
	DOMINICA III. POST PASCHA.
16 Petit e ja non veyre mi; car yo vauc al paire.	Petit me veires, e petit non me veyres; quar ieu vauc al paire.
17 Donca li desciple de luy diseron entre lor, Qual cosa es czo qu'el di a nos, Petit, e non veyre mi: e dereco petit, e veire mi; car yo vauc al paire?	El discipol van dire entre els, que es ayso qu'el dis, Petit me veyres, e petit non me veyres; quar ieu vauc al paire?
18 Donca dician, Qual cosa es czo quel di a nos, Petit? Nos non saben qual cosa parla.	Nos non sabem qu'el dis.
19 Mas Yeshu conoc car ilh volian demandar luy, dis a lor, Vos quere d'eyczo entre vos, car yo dis a vos, Petit, e non veire mi: e dereco petit, e veire mi?	E Jhesus conoc que li volian demandar, e dis lur, Vos queres que es ayso que yeu ay dich?
20 Yo dic verament, verament a vos, Car vos plorare e plagnare, mas lo mont s'alegrare; mas vos sere contrista, mas la vostra tristicia retornare en goy.	Verament vos dic, que vos plorares e lo mont s'alegrara; mas vos seres trist, mas vostra tristicia tornara en gaug.
21 La fenna cum ilh aparturis	La fenna a tristicia quant en-

DUBLIN MS.

ha tristicia, car l'ora de ley ven: mas cum ilh ha aparturi lo fantin, ja non se recorda del aprement, per goy car home es na al mont.

22 Donca vos acertas have ara tristicia: mas yo veyrey vos dereco, e lo vostre cor s'alegrare, e alcun non tolre lo vostre goy de vos.

23 Vos non pregare mi alcuna cosa en aquel dia. Yo dic verament, verament a vos, Si vos demandare alcuna cosa al paire al meo nom, el o donare a vos.

24 Entro ara non demandes alcuna cosa al meo nom: demanda, e recebre, que lo vostre goy sia cumpli.

25 Yo parlo a vos aquestas cosas en proverbis: mas l'ora ven, cum ja non parlarey a vos en proverbis, mas annonciarey a vos en pales del meo paire.

26 Vos demandare al meo nom en aquel dia: car yo non dic a vos, car yo pregarey lo payre de vos:

27 Car meseyme lo paire ama vos, car vos ames mi, e creses car yo issic del paire.

28 E vinc al mont; e dereco, layso lo mont, e vauc el paire.

29 Li desciple de luy diseron a luy, Vete, tu parlas ara en pales, e non dis alcun proverbi.

30 Nos saben ara car tu sabes totas cosas, e non es besogna a tu

PARIS MS.

fanta, quar la ora d'ella ve: mas cant a enfantat l'enfant, non li nembra de las doleis, del gaug que a quar es nat home el mont.

E donc vos aves ara tristor: mas ieu vos tornaray vezer, el vostre cor s'alegrara, e nengus non vos tolra lo vostre gauch.

E vos en aquel jorn non me pregares nenguna cauza.

DOMINICA V. POST PASCHA.

Verament, verament dic a vos, Si vos queres al paire alcuna cauza al mieu nom, el o donara a vos.

Entro ara non queras nenguna cauza el mieu nom: queres, e recebres, qu'el vostre gauch sia plens.

Yeu parliey a vos aquestas cauzas en proverbi: la ora ve que ieu non parlaray vos en proverbis, mas en apert. vos annunciaray del mieu paire.

Vos queres en aquel jorn el mieu nom: et ieu dic ara a vos, que ieu non pregaray lo paire de vos;

Car lo paire vos ama, perso car vos amas mi, e crezes que ieu issi de lui.

Yeu issi del paire, e vinc el mont: et ara ieu laisse lo mont, e vauc al paire.

E lo discipol li van dire, Tu parlas ara en apert, e vos dizes alcu proverbi.

Nos sabem que tu sabes totas cauzas, e non es obs que

DUBLIN MS.

que alcun demande tu: nos cresen
en ayczo car tu issies de Dio.
31 Yeshu responde a lor, Crese
ara?
32 Vevos, l'ora ven, e ja venc, que
vos sia departi un chascun en las
propias, e laise mi sol; e yo non
soy sol, car lo paire es cum mi.
33 Yo parlo a vos aquestas co-
sas, que vos aia pacz cum mi. Vos
aure aprement al mont: mas con-
fida vos; car yo vencey lo mont.

PARIS MS.

alcu en demande a tu: nos
crezem que tu issit de Dieu.
E Jhesus respondet lur, Vos
crezes ara?
Vevos, la ora venguda, que
seres espandit u cascu en las
sieuas, e laisares mi sol: e non
sol, qu'el paires es am mi.
Yeu parle a vos aquestas
cauzas, que aias pas en mi. Vos
aures pestilencias el mont: mas
confizas vos en mi; car vensiey
lo mont.

CAP. XVII.

1 YESHU parle aquestas cosas, e
susleva li olh al cel, dis, O paire,
l'ora ven; clarifica lo teo filh, que
lo teo filh clarifique tu;
2 Que enayma tu donies a luy
poesta de tota carn, que tot czo
que tu donies a luy, done a lor
vita eterna.
3 Mas aquesta es vita eterna,
qu'ilh conoysan tu sol veray Dio, e
Yeshu Christ, loqual tu tramessies.
4 Yo clarifiquey tu sobre la
terra, e consomey l'obra laqual tu
donies a mi que yo facza.
5 O tu payre, clarifica mi ara
enapres tu meseyme de la clarita,
laqual yo hac enapres tu premier-
ament que lo mont fos.
6 Yo manifesto lo teo nom a li
ome liqual tu donies a mi del
mont: ilh eran teo, e tu donies
lor a mi; e garderon la toa parolla.

JHESUS parlant aquestas cau-
zas, levet sos huuelhs ves lo
cel, e dis, O paire, clarifica lo
tieu filh, la ora ven que atressi
lo tieu filh clarifique tu;
Aysi con tu doniest a el po-
der en tota carn, que tot so
que doniest a el, sia donat a
els vida durabla;
Que il conoscan tu sol, e Jhesu
Crist, loqual tu tramezist, ver
Dieu.•
Yeu clarifique tu sobre la
terra, yeu acabiey l'obra laqual
tu doniest a mi, que ieu la fassa.
Et ara tu paire clarifica (et)
mi endrech tu meteis, ab la
claritat, que ieu agui am tu
enant que fos el mont.
Yeu manifestiey lo tieu nom
ad aycels omes losquals doni-
est a mi del mont: illhe eran
tieu, e tu doniest los a mi, e il
garderon la mieua paraula.

DUBLIN MS.	PARIS MS.
7 E conogron ara car totas las cosas lasquals tu donies a mi son de tu.	E il conogron ara que totas aycellas cauzas que tu doniest a mi son de tu.
8 Car yo doney a lor las toas parollas lasquals tu donies a mi; e ilh meseyme las receopron, e conogron verament car yo issic de tu, e creseron car tu tramesies mi.	Quar yeu doniey a els aycellas paraulas lascals tu doniest a mi; el meteis conogron verament que ieu issi de tu, e crezeron que tu tramisist mi.
9 E yo prego per lor: e non prego per lo mont, mas per aquilh liqual tu donies a mi; car son teo.	Donc ieu pregui per els, non per lo mont, mas per aquels loscals tu doniest a mi; quar tieu son.
10 E totas las mias cosas son toas, e las toas son mias; e yo soy clarifica en lor.	E totas las mieuas cauzas son tieuas, e las tieuas son mieuas; et ieu suy clarificatz en els.
11 E ja non soy al mont, e aquisti son al mont, e yo veno a tu. O sanct payre, garda al teo nom aquilh liqual tu donies a mi, qu'ilh sian un, enayma nos.	Et ieu non sui el mont, e aquest son el mont, e ieu veni a tu. O tu sener paire, garda los el tieu loscals doniest a mi, que sias una cauza, aysi co nos.
12 Cum yo fos cum lor, yo gardavo lor al teo nom: e gardey aquilh liqual tu donies a mi, e alcun de lor non peric, si non lo filh de perdicion, que l'escriptura sia cumplia.	Cant ieu era amb els, ieu los gardava el tieu nom: e nenguns d'aycels non peri, sinon lo filh de perdicio, perso que l'escriptura sia adumplida.
13 Mas ara veno a tu; e parlo al mont aquestas cosas, qu'ilh hayan lo meo goy cumpli en lor meseyme.	Mas ieu veni ara a tu; e parle aquestas cauzas, que ilh aian lo mieu gaug aumplit en els.
14 E yo doney a lor la toa parolla; e lo mont hac lor en odi, car ilh non son del mont, enayma yo non soy del mont.	
15 Yo non te prego que tu ostes lor del mont, mas que tu gardes lor de mal.	

DUBLIN MS.	PARIS MS.
16 Ilh non son del mont, enayma yo non soy del mont.	
17 Sanctifica lor en verita: la toa parolla es verita.	
18 Enayma tu tramesies mi al mont, e yo trameto lor al mont.	
19 E yo sanctifico mi meseyme per lor, qu'ilh sian sanctifica en verita.	
20 Mas yo non prego tant solament per lor, mas per aquilh que son a creire en mi par la parolla de lor;	Mas ieu non prec tan solament per els, mas per aquellas que mi creyran per la lur paraula;
21 Que tuit sian un, enayma tu paire en mi, e yo en tu, qu'ilh meseyme sian una cosa en nos: que lo mont crea car tu tramesies mi.	Que tug sian una cauza am nos: el mont creza que tu tramisist mi.
22 E yo doney a lor la clarita laqual tu donies a mi; qu'ilh sian un, enayma nos sen un.	Aycella clardat que tu mi doniest, ieu diey ad els.
23 Yo en lor, e tu en mi, qu'ilh sian consuma en un; e lo mont conoisa car tu tramesies mi, e amies lor, enayma tu amies mi.	E que tu ames els, aysi con as ami mi.
24 O paire, yo volh aquilh liqual tu donies a mi, que aqui alqual luoc yo soy qu'ilh sian cum mi, e vean la mia clarita, laqual tu donies a mi: car tu amies my devant l'ordenament del mont.	Quar tu amiest mi davant l'establement del mont.
25 O just paire, lo mont non conoc tu; mas yo conoc tu, e aquisti conogron car tu tramesies mi.	O tu paire just, lo mon non conoc tu; mas ieu conogui tu, et aquist conogron que tu tramesist mi.
26 E yo fi a lor conegu lo teo nom, et farey conegu: que l'amor per laqual tu amies mi sia en lor meseyme, e yo en lor meseyme.	Et ieu fi lo tieu nom conoysser a els: perso que l'amistat am lacal tu amiest mi sia en els, et ieu en els.

CAP. XVIII.

DUBLIN MS.

1 E CUM Yeshu aguessa dit a-
questas parollas, issic cum li seo
desciple outra lo torrent de Ce-
dron, alqual luoc era ort, alqual el
meseyme intre e li desciple de luy.
2 Mas Juda, loqual liorava luy,
sabia lo luoc; car Yeshu s'ajostava
lay sovendierament cum li seo de-
sciple.
3 Donca cum Juda aguessa re-
ceopu cumpagnia e ministres de li
avesque e de li pharisio, venc lay
cum lanternas, e cum armas, e cum
faiselas.
4 Mas Yeshu, sabent totas las
cosas lasquals eran a venir sobre
luy, issic e dis a lor, Qual quere?
5 Ilh responderon a luy, Yeshu
Naczario. Yeshu dis a lor, Yo soy.
Mas Juda, loqual liorava luy, istava
cum lor meseyme.
6 Donca pois qu'el dis a lor, Yo
soy, anneron en dereyre, e cagigron
en terra.
7 Donca Yeshu demande a lor
dereco, diczent, Qual quere? Mas
ilh diseron, Yeshu Naczario.
8 Yeshu responde, Yo dis a vos
car yo soy; donca si vos quere mi,
laisa annar aquisti:
9 Que la parolla fos cumplia,
laqual el dis, Yo non perdey
alcun d'aquilh liqual tu donies a
mi.

PARIS MS.

PASSIO DOMINI.

CAN Jhesus agues dichas aquestas cauzas, issi am sos discipols otra lo flum de Cedron, el cal luoc era ort, el qual el intret am sos discipols.

Mas Judas, que liourava el, sabia aquel luoc; car sovennierament lay era agutz amb el.

E con Judas agues pres la companhia dels evesques e dels farizieus, venc la am lanternas, e am falhas, et am varmas[1].

E Jhesus sabent totas aquestas cauzas que eran a venir sobre lui, annet avant, e va lur dir, Qual queres?

E van li respondre, Jhesus de Nazaret. E Jhesus va lur dire, Yeu sui. Mas Judas, que lo liourava, istava amb els.

Mas pueis can lur ac dig, Yeu suy, ille anneron atras, e casegron en terra.

Autra vegada lur dis Jhesus, Qual queres? Mas il diciseron, Jhesus de Nazaret.

E Jhesus respondet, Yeu vos ay dich que ieu suy el; doncas si queres mi, laysas annar aquestz.

Que aquella paraula que avia dicha fos aumplida quar dis, Que non perdici nengu des cals m'avias donat.

[1] Qr. *armas*?

DUBLIN MS.

10 Donca Simont Peire havent glay fora mene luy, e feric lo serf del avesque, e talhe l'aurelha dreita de luy. Mas nom era al serf Malcus.

11 Donca Yeshu dis a Peyre, Met lo teo glay en la gueyna; lo calici loqual lo paire done a mi, non voles que yo beva luy?

12 Donca la cumpagnia e li ministre e li tribunier de li Judio ensemp preseron Yeshu, e ligueron luy,

13 E meneron luy premierament ha Annas. Mas Annas era sogre de Chaiphas, loqual era avesque d'aquel an.

14 Mas Cayphas era aquel loqual avia dona conselh a li Judio, car coventava un home morir per lo poble.

15 Mas Simont Peyre seguia Yeshu, e autre deciple: mas aquel deciple era conegu del avesque, e intre cum Yeshu al palais del avesque.

16 Mas Peyre istava al us de fora. Donca l'autre desciple, loqual era conegu del avesque, issic e dis a la portoniera, e d'intremene Peire.

17 Donca la serventa portoniera dis a Peire, Donca non sies tu de li deciple d'aquest home? El dis, Non soy.

18 Mas li serf e li ministre istavan a las brasas scalfant se: car era freyt: e Peyre era istant cum lor scalfant se.

19 Donca l'avesque demande Yeshu de li seo deciple, e de la doctrina de luy.

PARIS MS.

Adonc Simon Peire pres son glazi, e feri lo sers del evesque, e trenquet li l'aurelha drecha. Et avia nom Malcus.

Adonc Jhesus dis a Peire, Torna ton glazi en ta guaina; non voles que ieu beva aycel beorage loqual lo paire m'a donat.

Adonca la companhia e li ministre des Juzieus prezeron Jhesus, e lieron lo,

E meneron lo premierament ad Anna, que era suegres de Cayfas, loquals era evesques aquel an.

Et era Cayfas aquel que avia donat lo concel al Juzieus, que covenia morir u home per lo pobol.

Mas Peire seguia Jhesum, e autre discipol: mas el era conogut del evesque, e intret am Jhesu en l'alberc del evesque.

Mas Peyre istava de fora a la porta. Adonc aycel autre discipol, que era conogut am l'evesque, issi e dis a la portiera, e menet dedins Peire.

Adonc li sirventa va dire, Donc tu iest discipol d'aquest home? Et el dis, Non suy.

Mas istavan li sirvent e li ministre allas brazas e calfavan se: quar fazia freg: et ancara Peire se calfava amb ellos.

E li evesque demandavan a Jhesum de sos discipols, e de sa doctrina.

DUBLIN MS.

20 Yeshu responde a luy, Yo parley en pales al mont; yo ensegney tota via en la sinagoga, al temple, alqual luoc tuit li Judio s'ajostan; yo non parley alcuna cosa en rescos.

21 Perque demandas mi? demanda a aquilh liqual auviron, qual cosa yo parley a lor: vete, aquisti sabon qual cosa yo dis.

22 E cum el agues dit aquestas cosas, un de li serf done gauta a Yeshu, dicent, Respondes tu enaymi al avesque?

23 Yeshu responde a luy, Si yo parley mal, dona testimoni de mal; mas si ben, perque me bates?

24 E Anna trames luy lia a Cayphas l'avesque.

25 Mas Simont Peire era istant e scalfant se. Donca diseron a luy, Donca sies tu de li desciple de luy? El denegue, e dis, Non soy.

26 Un de li serf del avesque, cosin de luy de qual Peyre talhe l'aurelha, dis, Donca non vic yo tu cum luy en l'ort?

27 Donca Peire denegue dereco: e lo gal cante viaczament.

28 Donca ilh ameneron Yeshu a Cayphas al prevosta; mas era matin; e ilh meseyme non intreron al prevosta, qu'ilh non fossan ṣocza; mas qu'ilh maniessan la pasca.

PARIS MS.

E Jhesu respondet, Ieu parliey en apert el mont; yeu ensenhiey tota ora el temple, et en la sinagoga, el cal luoc tug li Juzieu s'ajostan; et ieu nenguna cauza non parliey en rescost.

Tu que mi demandas? demanda ad aquel que m'an auzit, cals cauzas lur ay parlat. Aquil sabon cals cauzas yeu ay dig.

E cant ac dig aquestas cauzas, u des ministres aqui istant donet gran gualtada collada a Jhesu, dizent, Respont aysi al evesque?

E Jhesus va dir, Si ieu ay parlat mal, dona testimoni de mal; mas ieu non fi mas be, perque mi bates?

Et Annas lo trames a Cayphas l'evesque.

Mas Sismon Peire se calfava. Adonc disseron a el, Donc tu iest de sos discipols? Et el neguet, Non suy.

E uns que era cosi d'aquel a cui Peire trenquet l'aurelha, dis, Non vi ieu tu amb el en l'ort?

E Peire desnegues autra ves, et a cap de pauc e lo gal cantet. E Peire se recordet de la paraula que Jhesus li avia dic, issi foras, e ploret amarament.

Adonc meneron Jhesum al pretori de Cayphas; et era matins. Et il non intreron el pretori, perso que non l'orezessan, mas maniessan l'anhel.

DUBLIN MS.

29 Donca Pillat issic de fora,
e dis a lor, Qual acusacion porta
contra aquest home?
30 Ilh responderon e diseron a
luy, Si aquest non fos mal faczador,
nos non agran liora luy a tu.
31 Donca Pillat dis a lor, Vos
recebe luy, e lo juja segont la vos-
tra ley. Donca li Judio diseron a
luy, A nos non ley aucire alcun;
32 Que la parolla de Yeshu fos
cumplia, laqual el dis, significant
per laqual mort fos a morir.

33 Donca Pillat intre dereco al
prevosta, e appelle Yeshu, e dis a
luy, Sies tu rey de li Judio?
34 Yeshu responde, Dis tu ayczo
de tu meseyme, o autre diseron a
tu de mi?
35 Pillat responde, Donca soy yo
Judio? La toa gent e li teo aves-
que lioreron tu a mi: qual cosa
fecies?
36 Yeshu responde, Lo meo regne
non es d'aquest mont: car si lo meo
regne fos d'aquest mont, acertas li
meo ministre cumbatrian que yo
non fosso liora a li Judio: mas lo
meo regne non es ara d'aici.

37 Donca Pillath dis a luy,
Donca sies tu rey? Yeshu respon-
de, Tu o dis car yo soy, rey. Yo
soy na en eiczo, e en eyczo venc al
mont, que yo done testimoni a la
verita. Tot aquel qu' es de verita
au la mia voucz.

38 Pillath dis a luy, Verita, qual

PARIS MS.

Adonc Pilat issi foras a els, e va lur dir, Qual acusacio portas ad aquest home?

E responderon li, Si aquest non fos malfazeyres, non lo t'agram liourat.

Adonc Pilat dis a els, Prenes lo vos, e segon vostra ley lo jujas. Adonc li Juzieu li van dire, Non les a nos aucire nengu;

Perso que la paraula de Dieu lacal dis, significant per qual mort fos a morir, fos aumplida.

Adonc Pilat intret el pretori, et apellet Jhesum, e va li dire, Tu iest reis dels Juzieus?

Et Jhesus respondet, Tu dizes aysi de tu meteis, o autre disseron a tu de mi?

Pilat respondet, Donc suy ieu Juzieus? Li tieua gent e li tieu evesque lioureron tu a mi: tu cal cauza fist?

Jhesus respondet, Lo mieu regne non es d'aquest mont. S'il mieus regnes fos d'aquest mont, certas li mieu ministre combatessan perso que ieu non fos liouratz als Juzieus: mas ara lo mieu regne non es d'aysi.

Adonc Pilat dis a el, Doncs iest tu reis? E Jhesus respondet, Tu diczes que ieu suy, reys. Yeu nasquiey en ayso, e vengui ad ayso el mon, que ieu done testimoni a la veritat. Totz aycel que es de veritat au la mieua vous.

Pilat va dire a el, Veritat que

DUBLIN MS.

cosa es? E cum el aguessa dit aquestas cosas, issic dereco a li Judio, e dis a lor, Yo non trobo en luy alcuna queyson.

39 Mas costuma es, que yo laysed a vos un en la pascha: donca vole que yo laisse a vos lo rey de li Judio?

40 Donca tuit cridavan, diczent, Non aquest, mas Barrabam. Mas Barrabam era layre.

PARIS MS.

es? E cant ac dig, el issi ad Juzieus, e va lur dir, Yeu non troba nenguna cauza contra aquest.

Mas costuma es, que ieu vos laysse u home a la pascha: voles que ieu vos layse lo rey des Juzieus?

E tug crideron, Non, pas aquest, mas Barraban. E Barraban era laire.

CAP. XIX.

1 DONCA en aquella via Pillath pres Yeshu, e lo bate.

2 E li cavalier plegant corona de spinas pauseron al cap de luy, e circunderon luy de vestimenta polprienca,

3 E venian a luy, e dician, O rey de li Judio, Dio te salve! e donavan a luy gautas.

4 Donca Pilat issic dereco de fora, e dis a lor, Vevos, yo meno luy a vos dereco de fora, que vos conoysa car yo non trobo en luy alcuna queison.

5 Donca Yeshu issic, portant corona spinienca, e vestimenta polprienca. E dis a lor, Vevos l'ome!

6 Donca cum li avesque e li ministre aguessan vist luy, cridavan, diczent, Crucifica, crucifica luy. Pillath dis a lor, Vos recebe luy, e lo crucifica: car yo non trobo en luy queyson.

7 Li Judio responderon a luy,

ADONC Pilat pres Jhesum, e bate lo.

Li cavalliere mezeron li sus lo cap una corona de spinas, e vestiron lo de vestimenta tota vermelha;

E venian a el, e dizian li, Dieus ti sal, rey des Juzieus! e donnavan li colladas li u e li autre templadas.

Pilat issi foras, e dis lur, Ve lo vos, yeu lo vos aduc de foras, perso que conoscas que ieu non trobe en el nenguna cauza.

Adonc Jhesus portant corona de spinas, lur va dir, Vevos l'ome!

Adonc quant li Juzieu lo viron, crideron, Crucifica, crucifica lo. E Pilat va respondre, Prenes lo vos, e crucificar lo; car ieu non troba en el nenguna cauza.

E li Juzieu responderon, Nos

DUBLIN MS.

Nos haven ley, e deo morir segont la ley, car el fey si filh de Dio.

8 Donca cum Pillat agues auvi aquesta parolla, temic maiorment;

9 E intre dereco al prevosta, e dis a Yeshu, Dont sies tu? Mas Yeshu non done a luy respost.

10 Donca Pillat dis a luy, Non parlas a mi? Non sabes, car yo ay poesta de crucificar tu, e ay poesta de laisar tu?

11 Yeshu responde, Tu non agras alcuna poesta encontra mi, s'ilh non fosa dona a tu desobre; emperczo aquel que liore mi a tu a maior pecca.

12 Pillat queria laisar luy d'aqui enant: mas li Judio cridavan, diczent, Si tu laisas aquest, tu non sies amic de Cesar; car tot aquel que fay si rey contradi a Cesar.

13 Donca cum Pillat agues auvi aquestas parollas, amene Yeshu de fora, e sesic al tribunal, al luoc loqual es dit Ligostratus, mas en Abraic, Gabbata.

14 Mas era l'aparelhament de la pasca, hora enayma 6[a]. E dis a li Judio, Vevos lo vostre rey!

15 Mas ilh cridavan, Tol, tol, crucifica luy. Pillath dis a lor, Crucificarei lo vostre rey? Li avesque responderon, Nos non haven rey, sinon Cesar.

16 Donca en aquella via liore luy a lor qu'el fos crucifica. Mas ilh receopu Yeshu, e fora meneron luy.

PARIS MS.

avem ley, e segon la ley deu morir, quar se fes filh de Dieu.

Cant Pilat auzi aquesta paraula, fon temeros;

Et intret el pretori, e dis a Jhesu, Digas mi d'on iest? E Jhesus non li respondet.

E Pilat va li dire, No me parlas? Non sabes que ieu ay poder de crucificar te, o de laysar te?

Jhesus responde li, Tu non agras en mi nengu poder, si non te fos donat de sobre; per ayso aquel que m'a liourat a tu a maior peccat.

Et ancar Pilat quera que lo pogues laysar. Mas li Juzieu cridavan tug, Si tu laysas aquest, tu non iest amicx de Cesar; aquel que se fa rey contradi a Cesar.

E can Pilat auzi aquestas paraulas, aduis Jhesu foras, e ses se en lo tribunal, luoc que es dig Licostratos, et en Ebraic, Golgota.

Et era venres entor miey jorn, e dis as Juzieus, Vevos lo vostre rey!

Et il cridavan, Nosta, nosta, crucifica lo. Pilat dis a els, Yeu crucificaray lo vostre rey? E li evesque responderon, Non avem rey, sinon Cesar.

Et adonc lo liouret que fos crucificat. Et il van penre Jhesum,

DUBLIN MS.

17 E portant a si la crocz issic enaquel luoc, loqual es dit de Calvaria, mas en Abraic Golgota:

18 Alqual luoc crucifiqueron luy, e duy autre cum luy, de czay e de lay, mas Yeshu al mecz.

19 Mas Pillat scris titol, e pause sobre la crocz: mas era script, Yeshu Naczerio Rey de li Judio.

20 Mas moti de li Judio legiron aquest titol: car lo luoc alqual Yeshu fo crucifica era pres de la cita; e era script en Abraic, en Grec, e en Latin.

21 Donca li avesque de li Judio dician a Pilath, Non volhas scrire, Rey de li Judio; mas car el meseyme dis, Yo soy Rey de li Judio.

22 Pillat responde, Yo ay script czo que yo ay script.

23 Donca cum li cavalier aguessan crucifica luy, receopran las vestimentas de luy, e feron 4 partias, a un chascun de li cavalier part; e la gonella. Mas la gonella era non cosua ensemp, teisua de sobre per tot.

24 Donca diseron entre lor, Non trencan ley, mas sortegen de ley del qual sia; que li scriptura sia cumplia, diczent, Ilh partiron a lor las mias vestimentas, e meseron sort sobre la mia vestimenta. E acertas li cavalier feron aquestas cosas.

25 Mas la maire de luy, e la seror de la maire de luy, Maria

PARIS MS.

E meneron portant sa cros am si, e venegron en aquel luoc, qu'es appellat Calvaria, en Ebraic Golgota:

El cal luoc crucifiqueron el, et amb el duy autre, e Jhesu al miey d'andos.

Mas Pilat va escrioure titol, e pauze lo sobre lo cros: et era escrig, Jhesus de Nazaret Reis des Juzieus.

Adonc ganre des Juzieus legiron aquest titol: quar aquel luoc on Jhesus fon crucificat era pres della cioutat; et era escrig en Abraic, et en Grec, et en Lati.

Adonc li evesque van dire a Pilat, Non escrivas Reis des Juzieus: mas que el dis, Rey suy des Juzieus.

E Pilat respondet, So que escrig, sia escrig.

E can li cavallier can agron crucifiat Jhesus, preseron sos vestimens, e feron en iiii. partidas; e sobret la gonella, e cascu des cavalliers volia fa part della gonella, et ella non avia nenguna cordura.

E van dire entre els, Non l'esquintem, mas fasam sort de qual sia; que l'escriptura fos aumplida, Partiron la micua rauba, ei mezeron sortz. E li cavallier feron aquestas cauzas.

Mas istava josta la cros de Jhesu la maire del, e la sores

DUBLIN MS.	PARIS MS.
Cleofas, e Maria Madalena, istavan josta la crocz.	del, Maria Cleophe, e Maria Magdalena.
26 Donca cum Yeshu aguessa vista la maire, e lo desciple istant loqual el amava, dis a la soa mayre, O fenna, vete lo teo filh!	E can Jhesus vi sa maire, et aquel discipol loqual el amava, dis a sa maire, Femna, vete ton filh!
27 Daquienant dis al deciple, Vete la toa mayre! E lo deciple recep ley en soa d'aquella hora.	E pueys va dire al discipol, Vete ta maire! Et en aquella ora lo discipols la pres por sieua.
28 Enapres, Yeshu sabent que totas cosas fossan consumas, que l' scriptura fossa cumplia, dis, Yo seteio.	E Jhesus Crist sabent que totas cauzas font acabadas, perso que las escripturas fossan aumplidas, va dir, Yeu ay set.
29 Mas vaysel era pausa aqui plen d'aci: mas ilh, encerque pausant sponga plena d'aci cum ysop, presenteron a la boca de luy.	E can li Juzieu o auziron, ven penre una gran espongua, e van la fort banhar en vi aygre, e mezeron la li alla boca.
30 Donca cum Yeshu aguessa receopu l'aci, dis, Consuma es: e enclina lo cap, liore l'esperit.	E cant ayso fon fach e Jhesus va dire, Consumat es: e enclinet son cap, e enviet l'esperit.
31 Donca li Judio pregueron Pillat, que las chambas de lor fossan roctas, e fossan ostas, car l'aparelhament era, que li cors non remagnessan en la crocz al sabba, car aquel dia del sabba era grant.	Adoncas li Juzieu, car era venres, van pregar Pilat, que li rompessan las cueysas, e fos nostatz d'aqui, que non remangues en la cros per lo sapta, car aquel jorn era grans.
32 Donca li cavalier vengron, e acertas romperon las chambas del premier, e del autre loqual era crucifica cum luy.	Et adonc vengron li cavallier, e romperon las cueysas als autres, que eran crucificat am Jhesu.
33 Mas cum ilh fossan vengu a Yeshu, poys qu'ilh vigron luy ja mort, non romperon las chambas de luy;	E pueis vengron a Jhesu, e viron que mortz era, e non li romperon las cueysas;
34 Mas un de li cavalier hubert lo lacz de luy cum lancz, e sang e aiga issic viaczament.	Mas u cavallier li ubert lo las amb una lansa, e d'aqui issi sanc et aygua.

DUBLIN MS.

35 E aquel loqual vec done tes-
timoni, e lo testimoni de luy es ver;
el sap car el di veras cosas, que
vos crea.
36 Car aquestas cosas son faitas,
que l'escriptura fos cumplia, Os
de luy non fragnare.

37 E autra scriptura di dereco,
Ilh veyren luy loqual trafiqueron.
38 Mas enapres aquestas cosas,
Joseph de Barimathia, emperczo
qu'el fos deciple de Yeshu, pregue
Pilat, mas en rescos, per la temor
de li Judio, qu'el preses lo cors de
Yeshu; e Pilat autreie. Donca
el venc, e pres lo cors de Yeshu.

39 Mas quel Nicodemus, loqual
era vengu a Yeshu de noyt, venc
premierament portant mescladura
de mirra e d'aloe, enayma cent
lioras.
40 Donca ilh receopron lo cors
de Yeshu, e lieron luy en lincol
cum odorament, enayma es cos-
tuma sebelir a li Judio.
41 Mas ort era al luoc alqual
Yeshu fo crucifica; e moniment
noo en l'ort, alqual alcun non era
encara agu pausa.
42 Donca ilh pauseron Yeshu
aqui per l'aparelhament de li Ju-
dio; car lo moniment era de josta.

PARIS MS.

E cel que vi donet testimoni, e testimoni d'el es vers; cel sab que el dis veras cauzas, perso que vos o creras.

Quar aquestas cauzas son fachas perso, que l'escriptura fos aumplida, Vos no mermains os d'el.

Et autra scriptura dis, Veyran el qual transfixeron.

Mas apres aquestas cauzas, Josep ab Aritmatia preguet Pilat, car era discipol de Jhesu, tot rescostament per paor des Juzieus, que nostres de la cros lo cor de Jhesu; e Pilat va li autreiar. Adonc Joseph venc, e ostet lo cor de Jhesu de la cros.

Et atressi vent Nicodemus, local venc a Jhesu de nuetz premierament, portant mescladura de mira e d'aloe, coma c. liouras.

Adonc prezeron lo cor de Jhesu, et envoloperon lo en drap de li amb onguent, si con era costuma des Juzieus al sebelir.

Mas aqui on Jhesus fon crucificat avia u ort, el qual avia monument nov, en loqual ho non avia istat pauzat.

Perso per l'aparelhament des Juzieus, quar lo monument era dejosta, aqui pauzeron Jhesum.

CAP. XX.

DUBLIN MS.

1 Mas un de li sabba Maria Madalena venc de matin al moniment, cum encara fossan tenebras, e vic la peira vouta del moniment.

2 Donca ilh corroc e venc a Simont Peire, e al autre desciple, loqual Yeshu amava, e dis a lor, Ilh preseron lo Segnor del moniment, e non saben alqual luoc pauseron luy.

3 Donca Peire issic, e autre deciple, e vengron al moniment.

4 Mas ambeduy ensemp corrian; e aquel autre deciple devant corroc plus tost que Peyre, e venc premier al moniment.

5 E cum el se fos enclina, vic li linczol pausa; emperczo non intre.

6 Donca Simont Peyre venc seguent luy, e intre al moniment, e vec li linczol pausa,

7 E lo sudari loqual era agu pausa sobre lo cap de luy, non pausa cum li linczol, mas de parti envolupa en un luoc.

8 Donca aquel desciple, loqual era vengu premier, e intre enaquella via al moniment, e vic, e crese.

9 Car el non sabia encara l' escriptura, car coventava luy resucitar de li mort.

10 Donca li desciple anneron dereco a lor meseyme.

11 Mas Maria istava al moniment, plorant de fora. Donca, de-

PARIS MS.

Mas u di sapte ben mati venc Maria Magdalena al monument, e vi la peyra nostada del monument.

Adoncas corret e venc a Sismon Peyre, et al l'autre discipol loqual Jhesus amava, e dis lur, Nostat an lo Senhor del monument, e non sabem on l'an pauzat.

Adonc Peyre e l'autre discipol corregron al monument.

Et aycel autre discipol corria plus fort que Peyre, e venc premiers al monument.

E va se clinar, e vi las toalhas pausadas, pero non la intre.

E Peyre venc aprop, et intret el monument, e vi los draps linis pauzat,

El suari loqual avia istat sobre lo cap de Jhesu, non pauzat am los draps del li, mas era envolopatz ad autre part per so.

Adonc aycel autre discipol que era vengut premiers, intret, e vi, e credet.

Quar ancar non sabia l'escriptura, que covengues el resuscitar de mort.

Adonc li discipol anneron derescabs a las meteyzes.

Mas Maria istava de foras justa lo monument plorant. E

DUBLIN MS.

mentre qu'ilh plores, encline se, e regarde al moniment,

12 E vec duy angel sesent en blancas, un al cap, e un a li pe, aqui alqual luoc lo cors de Yeshu era ista pausa.

13 E ilh diseron a ley, O fenna, perque ploras? Ilh dis a lor, Car ilh preseron lo meo Segnor, e non say alqual luoc pauseron luy.

14 E cum ilh agues dit aquestas cosas, se vire en dereire, e vic Yeshu istant, e non sabia car fos Yeshu.

15 E Yeshu dis a ley, O fenna, perque plores? qual queres? E ilh, pensant car fos ortolan, dis a luy, O segnor, si tu presies luy, di a mi en qual luoc pausies luy, e yo prena luy.

16 Yeshu dis a ley, O Maria. Ilh vouta, e dis a luy, Raboni; loqual es dit, Mestre.

17 Yeshu dis a ley, Non me volhas encara tocar; car yo non montey encara al meo payre: mas vay a li meo frayre, e di a lor, Yo montey al meo payre, e al vostre payre, al meo Dio, e al vostre Dio.

18 Maria Madalena venc annunciant a li desciple, Car yo vic lo Segnor, e dis a mi aquestas cosas.

19 Donca cum fos sera aquel

PARIS MS.

mentre que ella plorava regardet ins lo monument,

E vi dos angels sezent am blancas vestimentas, la on lo cor de Jhesu avia istat pauzat, i. al cap, et autre al pes.

E dizian a ella, O fenma, perque ploras? Et ella respondet, Perso quar han portat lo mieu Senhor, e non say on l'an mes.

E cant ac dic ayso, tornet atras, e vi Jhesum istant, mas non sabia pas que el fos.

E va li dir, O femna, perque ploras? que queres? Et ella se pensava que fos ortolant, e dis a el, O senhor, si nostiest lo mieu Senhor del monument, digas mi on las pauzat, et ieu ostaray lo.

E Jhesus va dire a ella, O Maria, et ella respondet, Rabi; que vol dire, Maistre, e venc ves el corrent, e caset en terra de gauch, e cuie lo abrasar.

E Jhesus li va dire, Non mi vuelhas ancar tocar, quar ieu non pugiey ancara al mieu paire, mas vay a mos fraires, e digas lur, Yeu pugiey al mieu paire, e al vostre, al mieu Dieu, e al vostre.

E Maria Magdalena venc annunciar al discipols, Que ieu vi lo Senhor, et el dis a mi aquestas cauzas.

DOMINICA POST PASCHA.

Dont con fos vespres en

DUBLIN MS.

dia, un de li sabba, e las portas fossan clausas aqui alqual luoc li deciple eran ajosta per la temor de li Judio, Yeshu venc e iste al mecz de li desciple, e dis a lor, Pacz sia a vos.

20 E cum el aguessa dit aquestas cosas, mostre a lor las mans e lo lacz. Donca li desciple s'alegreron vist lo Segnor.

21 Donca el dis a lor dereco, Pacz sia a vos: enayma lo paire trames mi, e yo trameto vos.

22 E cum el agues dit aquestas cosas, spire, e dis a lor, Recebe lo Sant Sperit.

23 Li pecca de liqual perdonare, seren perdona a lor: e de liqual retenre, son retengu.

24 Mas Thoma, un de li 12, loqual es dit Dubitos, non era cum lor quant Yeshu venc.

25 Donca li autre desciple diseron a luy, Nos veguen lo Segnor. Mas el dis a lor, Si yo non veirey la sicadura de li clavel en las mans de luy, e non metre lo meo de al luoc de li clavel, e metrey la mia man al lacz de luy, yo non creyre.

26 En apres 8 dias li deciple eran dereco dedincz, e Thoma cum lor: Yeshu venc, las portas clausas, e iste al mecz de lor, e dis a lor, Pacz sia a vos.

27 Daquienant dis a Thomas, Aporta czay lo teo de, e veas las mias mans, e aporta la toa man e e met al meo lacz: e non volhas esser non cresent, mas fidel.

PARIS MS.

aycels jorns, u di sapte, las portas eran clauzas on li discipol eran ajostat per la paor des Juzieus, Jhesus venc et istet en miey d'els, e va lur dir, Pas a vos.

E con ac dich ayso, mostre lur las mas el las. Adonc li discipol s'alegreron car avian vist lo Senhor.

Autra vegadas lur va dire, Pas sia a vos: aysi con lo paire trames mi, et ieu trameti vos.

E can ac dig ayso, soflet, e va lur dir, Recebes lo Sant Esperit.

Los peccat que vos perdonares seran perdonat, et aquels seran retengut que vos retenres.

Mas Tomas u des xii. loqual es digz Mescrezens, non era amb els quant Jhesus venc.

E van li dire li autre, Nos avem vist lo Senhor. Et el va dire, Si ieu non vezia lo trave des clavels e las sieus mans, e non i metia mon det, et ancar non metia ma ma en lo sieu las, no o creyray.

Et apres viii. jorns li discipol eran dedins, e Tomas amb els, et Jhesus venc, las portas clauzas, et istet en miey d'els, e dis lur, Pas sia a vos.

Aqui el meteis dis a Tomas, Aporta aysa ton det, e veias las mieuas mans, et aporta ta ma, e met la el mieu las, e non vuelhas esser mescrezens, mas fizels.

DUBLIN MS. | PARIS MS.

28 Thoma dis a luy, Tu sies lo meo Segnor e lo meo Dio.

Tomas respondet, Lo mieu Senhor el mieu Dieu.

29 Yeshu dis a luy, O Toma, tu cresies, car vegues mi: aquilh son beneyra liqual non vigron, e creseron.

Tu me creziest, car m'as vist: benaurat son aqui que non me viron, e me crezeron.

30 Acertas Yeshu fey motas autras ensegnas al regardament de li seo desciple, lasquals non son scriptas en aquest libre.

Certas Jhesus fes mot d'autres signes davant sos discipols, liqual non son escrig en aquest libre.

31 Mas aquestas cosas son scripta, que vos cresa car Yeshu Christ es filh de Dio; e cresent aya vita al nom de luy.

Mas aquest son escrig, perso que vos crezas que Jhesus es Crist lo filh de Dieu; e perso que vos crezens aias vida el nom del.

CAP. XXI.

1 ENAPRES aquestas cosas Yeshu se manifeste dereco al mar de Tiberia; mas el se manifeste en aysi.

APRES Jhesus se manifestet alla mar de Tiberia,

2 Mas Simont Peire, e Thoma, loqual es dit Dubitos, e Nataniel, loqual era de Cana de Galilea, e li duy filh de Czebedeo, e autre duy de li seo desciple de luy eran ensemp.

Que Peire, e Tomas, e li filh de Zebedieu, eran annat pescar.

3 Simont Peire dis a lor, Yo vauc pescar. Ilh diseron a luy, E nos venen cum tu. E issiron, e non preseron alcuna cosa en aquella noyt.

E puieron en la naveta, e giteron lur arret, e nenguna cauza non prezeron aquella nueg.

4 Mas ja fait lo matin, Yeshu iste en la riba: emperczo li desciple non conogron car es lo Segnor.

E can venc lo mati, e Jhesu istet en la riba: el discipol non lo conoysian.

5 Donca Yeshu dis a lor, O fantins, have cumpanage? Ilh responde a luy, Non.

E Jhesus lur va dire, Aves ren pres? E vau dire, No.

6 E dis a lor, Mete lo recz en la dreita del navilh, e trobare. Donca

E dis lur, Metes l'aret en la part drecha del navey, et atro-

DUBLIN MS.

ilh meseron lo recz, e ja non poian tirar luy per la moutecza de li peison.

7 Donca aquel deciple loqual Yeshu amava dis a Peire, Lo es lo Segnor. E cum Simont Peire agues auvi car es lo Segnor, sot cenit se de la gonela, car era nu, e mes se al mar.

8 Mas li autre deciple vengron navegant, tirant lo recz de li peison, car non eran long de la terra, mas enayma par duy cent bracz.

9 Donca pois qu'ilh deysenderon en terra, vegron brasas pausas, e peison sobre pausa, e pan.

10 Yeshu dis a lor, Aporta de li peison liqual preses ara.

11 Simon Peire monte, e tire lo recz en terra, plen de grant peison, cent e 50 e trey; e cum ilh fossan tanti, lo recz non rompe.

12 Yeshu dis a lor, Vene, e disna. E alcun de li repausant non ausava demandar luy, Qual sies tu? sabent car es lo Segnor.

13 E Yeshu venc, e receop lo pan, e donava a lor, e lo peison semilhantament.

14 Yeshu se manifesta ja a li seo deciple aquesta 3[a] via, cum el fossa rexucita de li mort.

15 Donca cum ilh aguessan disna, Yeshu dis a Simont Peyre, O Simont de Johan, amas mi plus que aquisti? E el dis a luy, O Segnor, acertas: tu sabes car yo amo tu. El dis a luy, Pais li meo agnel.

PARIS MS.

bares pro. E muderon l'aret, e non l'en podian traire tant i ac de peis.

Adonc aycel discipol local Jhesus amava, dis a Peyre, Lo Senhor es. E can Peires auzi qu'el Senhor era, va vestir sa gonella, car era nutz, e mes se el mar.

E li autre discipol vengron el navey, tirant l'aret am los peyzons, quar non era luehn de terra, mas entorn cc. astadas.

E can foron on terra, viron fuoc e braza, e peyson sobre la braza, e pan.

E Jhesus va lur dir, Aportas del peyso que aves pres ara.

Adonc Peire tiret l'aret en terra ple de grans peyses, cliii. e con fossan tanto, l'aret non fo esquintat.

Jhesus dis a els, Venes vos disnar. E nenguns d'els non li auzavan demandar que era, sabent qu'el Senhor era.

E Jhesus pres lo pa, el peyzons, e donet lur.

Jhesus manifestet se a so discipols aquesta tersa vegada, con fos resuscitat de mort.

Donc can se foron disnat, Jhesus dis a Simon Peire, Simon de Joanna, amas me plus d'aquest? Dis a el hoc, Senhor, tu sabes que ieu te ami. Et el li va dire, Tu payses mos anhels.

DUBLIN MS.

16 El dis a luy dereco, O Si-
mont de Johan, amas mi? El dis
a luy, O Segnor, acertas: tu sabes
car yo amo tu. El dis a luy, Pais
li meo agnel.
17 El dis a luy la 3ª via, O Si-
mont de Johan, amas mi? E Peire
fo contrista, car el dis a luy la
tercza via, Amas me? E dis a luy,
O Segnor, tu sabes totas cosas, tu
sabes car yo amo tu. El dis a luy,
Pais las meas feas.

18 Yo dic verament, verament
a tu, Cum tu fossas plus jove, cegnies
tu, e annanas alqual luoc volias:
mas cum tu envelhires, stendres las
toas mans, e autre cegnaren tu, e
amenare tu alqual luoc non voles.

19 Mas el dis ayczo, significant
per qual mort fos a clarificar Dio.
E cum el aguessa dit aquestas cosas,
dis a luy, Sec mi.

20 Peire vout, vic seguent aquel
deciple loqual Yeshu amava, e lo-
qual repause en la cina sobre lo
peit de Yeshu, e dis a luy, O Seg-
nor, qual es aquel loqual liorare
tu?
21 Donca cum Peire aguessa
vist aquest, dis a Yeshu, O Segnor,
mas aquest qual cosa?
22 Yeshu dis a luy, Yo volh luy
permanir enayma entro que yo
vegna, qual cosa es a tu? Tu, sec mi.
23 Donca aquesta parolla issic
entre li frayre, car aquel deciple

PARIS MS.

Autra vegada li demandet; e Peyre respondet aco meteis.

E la tersa vegada dis a el, Simon de Joanna, amas me? E Peyre contristant, quar li avia demandat tres vegadas, Amas me? E dis a lui, Senhor, tu connoguist totas cauzas, tu sabes que ieu t'ame. Jhesus dis a el, Tu payses las mieuas fedas.

Verament, verament dic a tu, Cant eras joves cengias te, annavas la on te volias; mas can tu envelhiras, tu estendras las tieuas mans, et autre cengera te, e menara te la on tu non volras.

Mas el dis ayso, significant am qual mort agues a clarificar Dieu.

DE SANT JOAN EVVANGELISTA.

E con el agues dic ayso, dis a el, Sec mi.

Peire tornat, vi aycel discipol seguent local Jhesus amava, el cal se repause sobre lo piet de Jhesu en la sena, e dis, Sener, cals es cel que liourara tu?

Dont Peire con agues vist aquest, dis a Jhesu, Sener, mas aquest cal cauza?

Jhesu dis a el, Yeu vole el aissi istar entro que ieu vengua, cal cauza es a tu? Tu, sec mi.

Donc aquesta paraula issi entr'els fraires, que aycel discipol

DUBLIN MS.

non mor: e Yeshu non dis a luy, Car non mor: mas, Yo volh luy permanir enayma entro que yo vegna, qual cosa es a tu?

24 Aquest es aquel desciple loqual done testimoni d'aquestas cosas, e scris aquestas cosas: e nos saben car lo testimoni de luy es ver.

25 Mas motas son las autras cosas lasquals Yeshu fey, lasquals si ellas fossan scriptas per senglas, yo non penso meseyme lo mont poer cumpenre aquilh libre liqual son a scrire. Dio gracias. Amen.

PARIS MS.

non mor: e Jhesu non dis a el, No mor: mas ieu vole el aysi istar entro que ieu vengua.

Ayso es lo discipol loqual dona testimoni d'aquestas cauzas, e nos sabem que lo sieu testimoni es vers.

Mas ancar son motas autras cauzas lasquals Jhesus fes, lasquals si son escrichas per ganres, yeu non albire neis meteis lo mons penre aycels libres liqual son a escrioure. Amen.

Explicit liber secundum evangelistarum.

Je sous signé, archiviste paléographe par brevet de M. le Ministre de l'Instruction Publique, certifie la présente Copie conforme et collationnée par moi au Manuscrit Original de la Bibliothèque Royale, No. 8086.

(Signé) A. BOREL D'HAUTERIVE.

Paris, 30 *Octobre*, 1846.
Rue Vivienne, 36.

NOTES.

NOTES.

CHAPTER I.

v. 1. *Lo Filh* pro *Verbum.*—This reading is found in four out of the six remaining copies of the Romaunt Version of the New Testament, viz. in those of Dublin, Paris, (No. 8086), Grenoble (No. 488), and Zurich No. $\frac{169}{706}$. In the Lyons MS. (No. 60), the original word *verbum* is preserved. ("In principio erat Verbum, et Verbum erat apud Deum, e Deus era la paraula.") *Lo Filh* may have found its way out of the margin of earlier copies into the text. It occurs also in the 14th verse of this chapter, in the Paris MS. 8086 (probably for the sake of uniformity of diction), but not in any of the others, which all read *parolla* or *paraula. Lo Filh* is the reading for *verbum* in 1 John v. 7, of the Dublin and Paris copies of the Romaunt Version. If it were introduced purposely, it was done doubtless as a safeguard against Arian or Manichean errors, or as an answer to those who accused the early reformers of the 12th and 13th centuries of entertaining heretical opinions. It may be hazarded as a conjecture, that the Romaunt translators, having learnt that Cyprian in his citation of 1 John v. 7, read *filius* for *verbum*, thought there was some authority for reading *lo Filh* in this passage also. *Dicit Dominus, ego et Pater unum sumus: et iterum, de Patre et Filio et Sancto Spiritu, scriptum est et hi tres unum sunt.* (Cyprian de Unit. Ecclesiæ).

El Filh era am Dieu. Paris MS.—The preposition *am*, in use among the old Provençals, indicates the antiquity of this MS.

v. 4. *Ço que fo fait en lui era vita.*—This punctuation and reading occurs in all the Romaunt copies, and is supported by the MSS. of Vercelli, Verona, Brescia, and Corbei, (apud Blanchini Evang. Quad.) It has also the authority of an ancient Latin MS., seen by Sabatier, and of citations by Irenæus, Lib. iii. c. 8: *Quod autem factum est, in eo vita est:* by Hilary, in Psalm cxlviii.; by Ambrose in Psalm xxxvi. *Quod factum est in ipso vita est.* The Arians, according to Ambrose, in Psalm xxxvi.; and the Manichæans, according to

Augustin, in John i. favoured this reading; but those two Fathers did not think it was any help to them. I have no fear that its occurrence in our Romaunt Version will strengthen the charge of Arianism or Manichæism against the translators, assuming that they were Waldenses or Albigenses. *Lo Filh*, in the first verse, will shield them from such charges, although Chrysostom, Theophylact, Basil, and Euthymius, very justly condemn the reading of *filius* for *verbum*. See Comment. F. Luc. Brugensis in Joh. c. i. v. 1.

v. 13. *Babron, Baro.*—The origin and primary import of this word have been much contested. Raynouard and Roquefort derive it from *vir*, *virum*. Menage believes it to come from the Latin word *Baro*: but as *baro* was used by Latin writers, (Cicero and Persius for instance) only as a term of contempt and reproach, the Provençal and old French word *baron* is more probably of Gallic or Spanish origin. The Spanish *varo* "a stout noble person," and the Portuguese *barâo* are but slightly varied forms. The word *Barones* written also *Berones* first occurs, as far as I know, in the book entitled *De Bello Alexandrino* (cap. 53), where *barones* are mentioned among the guards of Cassius Longinus in Spain. De Marca derives it from the German *Bar*, a man, or freeman. In the laws of the Lombards,—in the Ripuarian laws,—as well as in the Salic law, the word Baron everywhere stands for *vir*, and in the 34th article of the Salic law, it is opposed to *mulier ingenua*. In the English law, and in heraldry, *baron* and *feme* are terms for husband and wife[1].

v. 13. *Mas son na de Dio.*—It will be seen that no copy of the Romaunt Version follows the erroneous reading of the Verona MS., which has *natus est*, for *nati sunt*.

v. 18. *Si non* (nisi) *un engenra filh.*—This agrees with Versio Antiqua, the MSS of Vercelli, Verona, St Gatian, and Majus Monasterium, and with citations by Hilary, Ambrose, and Augustin. (See Sabatier in loco).

v. 27. *loqual es a venir enapres mi*, "*post me venturus est.*"—Sic Vulg. and Antiq. Versio. *Qui post me venit.* Vercel. Veron. Brix.

v. 28. *en Bethania*—in accordance with all the Latin MSS.

[1] See Raynouard's *Lexique*; Roquefort's *Glossaire de la Langue Romane*; *Encyclopedia Britannica*; and *Penny Cyclopedia*, sub. *Baron*.

v. 29 and 35. *L'autre dia.* (*Altera die*).—This agrees with almost all the Latin MSS. of early date. The Verona MS., and some others mentioned by F. Lucas, have *postera die.*

v. 30. *Loqual era premier.*—The MS. of St Gatian alone has *qui.* This is curious, because the Paris MS. 8086, reads *quar*, and the Grenoble and Lyons have *car* and *quar*, (*quoniam* or *quia*).

v. 42. *Joana.*—The Verona, Vercelli, and Brescia MSS. have *Johannis.*

v. 47. *Lo vray Isrelitienc.*—Irenæus, Lib. iii. c. 11, has *verus Israelita.*

v. 51. *Lo filh de la vergena.*—This reading for *filius hominis*, son of man, which occurs in every corresponding place throughout the whole of the Dublin copy of the New Testament in Romaunt, is found also in the Zurich, Grenoble, and Paris MSS. (8086), but not in Paris MS. No. 6833, nor in that of Lyons[1]. I cannot account for so curious a reading, otherwise than by supposing that it was adopted in refutation of the charge, brought against the reformers of the 12th and 13th centuries, of entertaining erroneous doctrines concerning the incarnation of Jesus Christ through the Virgin Mary. Reiner, (see *Bib. Patr.* Vol. IV. part II. p. 754), in the first half of the 13th century, accused the followers of Waldo, and the reformers of the south of France, of denying that our Lord was the incarnate son of the Virgin Mary. Alexander, Abbot of Jumiège, who died in 1209, wrote a treatise (*De Filio Hominis*) to prove that *Filius Hominis* signified and might be translated, *Son of the Virgin*[2].

[1] In two French MSS. of the 13th century the words, "le Filz de la Virgena," and "Fill de la Virge," are the readings in Apocal. I. 13. See *Introduction, Les Quatre Livres des Rois,* p. xvii.

[2] "Secreta mihi meditatione aliquando quærenti qualiter illud evangelicum, Quem dicunt homines esse filium hominis, simplicioribus fratribus Gallico sermone exponerem, tanta obviavit difficultas, ut vel nimis remota interpretatione uterer, et quæ vix ad litteram videretur accedere, vel quia hominibus, non litteræ satisfaciens, aliud pro alio dicerem eorum de more, qui sophistice disputantes, non ad orationem, sed ad hominem proferunt solutionem. Cum enim hoc nomen (Homo) non determinet sexum, filium hominis, nec filium viri, nec filium feminæ recte poteram interpretari. Horum enim et alterum omnino falsum est, et neutrum de littera haberi potest. Non enim filius hominis determinate hoc exprimit quod filius feminæ, vel filius Virginis, quamvis penitus idem

This is the only authority I can find for *filh de la vergena.* In the *Bible des Pauvres* and in the translation of Guiart des Moulins, the gloss on v. 51 offers a reading which savours of the opinions of the abbot of Jumiège. In some of the earliest treatises, said to be Waldensian, and which bear internal evidence of having been composed by Waldo, or at his suggestion, (see Stephen de Borbone cited in my Preliminary Discourse), this reading *lo filh de la vergena* is invariably used, and is confirmatory of the opinion, that the Romaunt translation of the New Testament is from the same origin. In *The Noble Lesson*, Jesus is called *Filh de Sancta Maria*, (Son of the Holy Mary), and the Blessed Virgin is called *la Vergena gloriosa,* (the glorious Virgin), and *Nostra Donna* (Our Lady), as if to express emphatically the belief of the author of that metrical treatise, and of those of the same community, in the true doctrine of the incarnation.

CHAPTER II.

v. 6. *Una cascuna* to *o tres*—Omitted in Paris MS. 8086.

v. 7. *Als Ministres* is the reading in Paris MS. No. 8086, nearly corresponding with Cod. Corb. *et vocatis Jesus ministris dixit eis*, &c. and the Fossat, *et vocatis his ministris dicat eis*, &c.

v. 12. *E li fraire de lui*—Omitted in Paris, 8086.

v. 15. *Enayma flagels.* Paris 8086. *Coma flagels.*—The Greek and Syriac have no word corresponding with *enayma* and *coma.* The Vercelli MS. reads *tanquam.* The MSS. of

sit filius hominis quod filius Virginis; sed neque aliud aliquid facile occurrebat quod hoc termino (filius hominis) determinate insinuaretur. Hac igitur difficultate coactus, ad profundiora meditationis subsidia recurrebam, et veluti ruminando quod ab aliis audieram, ad memoriam revocabam, quicquid id est totum tibi, frater carissime, sine fictione effundo, ut cum sedulitatem nostram inspexeris, legisse in pectore nostro videaris. Aiunt igitur quod unus solus sit filius terræ, unus solus filius hominis, coteri omnes filii hominum. Adam solus filius est terræ, per carnalem concupiscentiam geniti omnes sunt filii hominum, sine qua genitus non hominum, sed hominis filius est solus Christus, quod quia illi soli convenit, immo quia ipse sic voluit, pro descriptione ei assignatum est, quæ illi et soli et semper convenit." *Thesaur. Nov. Anec.* I. 777.

Durham, A. II. 17, (supposed to be as old as the 8th century) of Verona, Brescia, and Corbei, have *quasi*, so have the Vulgate, old and new versions. Augustin, Tract. 10 in Joh. Vol. III. p. 2, col. 369, cites "Et cum fecisset *quasi flagellum*." *Acertas las feas, e li buo* wanting in the Paris MS. 8086. In the Dublin MS. the figures 40 and 6 are Arabic, in the Paris they are Roman: another mark of the greater antiquity of the Paris MS. Arabic figures were used, but not frequently, in the 12th and 13th centuries.

v. 22. *del seo cors.*—An unauthorized interpolation.

CHAPTER III.

v. 3. *Dereco,* (rursus, iterum, literally, *again*).—The Paris MS. 8086, has *de novel* (denuo) in this place, but in John xx. 10, it reads *dereco*, for *rursus*, *iterum*. The Durham MS. has *denuo*.—*Veser lo regne de Dio.* The Paris 8086 reads *intrar el regne*. *Veser* (*videre*) corresponds with the reading of the Greek, and of all the Latin MSS.

v. 5. *Sant Sperit.*—Corresponding with the Vulgate and Vercelli MSS., which have *Sancto Spiritu*. In the Durham MS. *et Spiritu Sancto* is written by the first scribe, but *sancto* is afterwards expunged. The Greek, the Antiqua Versio, and the MSS. of Verona and Brescia, have *Spiritu* only. Tertullian and Cyprian cite *Spiritu* only. Ambrose and Augustin have sometimes *Sancto Spiritu*, and sometimes *Spiritu* only.

In some MSS. the words *quia de carne natum est*, and *quia Deus Spiritus est*, are added, on the authority of Tertullian and Ambrose. This reading, which the Romaunt translators rejected as an interpolation, is found in the MS. of Vercelli, and part of it in that of Verona, and in the Durham MS. of St John's Gospel, (A. II. 17). The entire verse stands thus in the Durham MS.: "Quod natum est ex carne, caro est; [quia ex carne natum est:] et quod natum est ex spiritu, spiritus est, [quia Deus spiritus est, et ex Deo natus est]" all written by the first scribe, but the passages within brackets have been afterwards expunged.

v. 13. *Lo filh de la vergena.*—See note, ch. i. ver. 51.

v. 19. *El venc lucz al mont.* (*He came light.*)—I cannot

find this reading in any Latin MS. But see the Greek text, and compare xii. 46.

v. 21. *Manifestadas.*—Paris MS. 8086. This and many other words of similar termination, indicate that the translation belonged to some Provençal locality.

v. 31. *Aquel que ven del cel es sobre tuit:*—"*super omnes est.*"—So read the Vulgate, Antiq. Versio, St Gat., Fossat, St German, and Brescia; but MSS. of Vercelli and Verona and Camb. Græc.-Lat. omit *super omnes est.*

v. 33. The words *qui accepit ejus testimonium*, are omitted in the Paris MS. 8086.

CHAPTER IV.

v. 6. The first and last words of this verse in the Paris MS. 8086, differ from the Dublin, not in sense, but in their less literal translation. For *the sixth hour* the Paris reads *lo miey jorn*, the middle of the day, or mid-day.

v. 7, 8. These two verses are transposed in the Dublin MS. probably by mistake of the copyist.

v. 9. *Non usan ensemp cum li Samaritan.* Dub. MS.—In the Codices of Vercelli and Verona, the words "non enim coutuntur Judæi Samaritanis," are omitted, and also in the Cambridge Græco-Lat. MS. Augustin cites them, Tract. in Joh. Vol. III. col. 410. (See Sabatier.)

v. 15. *Tota via* (immediately)—I do not find authority in any ancient MS. for this reading.

v. 19. An omission in Paris MS.

v. 27. *viaczament* Dub. MS. *tantost* Paris, *continuo* Vul. and Ver. Ant., *et in hoc* Camb. Græco-Lat., *statim* Veron., *inter hœc* Brescia.

v. 30. It will be observed that the reading of this verse in Paris MS. 8086 differs from the Dublin, and is not so literal a translation.

v. 35. *Vevos, yo dic a vos*—Omitted in Paris MS. 8086. No corresponding passage in Greek.

v. 42. The received Greek text has *Christus* in this verse, and the Versio Antiqua *Propheta.* The Romaunt Versions, in omitting *Christus* and *Propheta,* agree with the Codex Vaticanus,

the Vulgate, and the MSS. of Vercelli, Verona, and Corbei. The Codex Brixianus and the Græco-Lat. have *Christus* at the end of the verse, but omit *Propheta*. The reading of the latter part of this verse in the Paris MS. 8086 agrees more nearly with a citation of Augustin. (See Sabatier *in loco*).

v. 47. *Ut descenderet*—Omitted in Paris MS. 8086.

v. 54. This verse is wanting in the Paris MS. 8086.

CHAPTER V.

v. 1. The Paris MS. 8086 exhibits a very loose and incorrect translation of the 1st and 2nd verses.

v. 2. *Mas prova peisina era*. Dub. MS. *En la piscina*. Paris MS. 8086.—The ancient Latin MSS. have some very curious readings in this verse, which may possibly assist in throwing light upon the question of the comparative antiquity of the received Greek Text and the Antiqua Vulgata, or Versio Itala, which was in use before Jerome's revised Vulgate. Jerome's Vulgate has "est Probatica Piscina." Sabatier's Versio Antiqua, from the Colbert MS., reads *Super probatica piscina*. The Cambridge, *innatoria Piscina*. The Vercel., Veron., and Corbei, read *Natatoria Piscina*. The Cod. Brix. has *est super probatica Piscina*. The Vatican reads Προβατικὴ. The word *prova* in the Dublin MS. signifies *deep*, and may have been adopted, as corresponding in sound with the Vulgate. Cyril, Chrysostom, Theophylact, apud John v. 2, read *Pecuaria Piscina*. Peter Comestor, Cap. 81, has *est Probatica piscina*. Guiart des Moulins translates it, *est une Piscine esprouvée*. Otfrid's paraphrastic and metrical German translation reads *filu uuari*, (*pecorum lacus*.) In the Anglo-Saxon translation of St John, the word *probatica* is omitted, and we have *mere* only.

These various readings shew that the passage raised some difficulties among translators. In some of the Greek MSS. the preposition is omitted before *probatica*.

v. 3. *Paralyticorum*, in accordance with the Cambridge Græco-Latin, is added in the Vercelli and Verona MSS. The Cambridge and Vercelli MSS. agree in many points. (See Nolan's *Inquiry into the Integrity of the Greek Vulgate*, p. 156.)

4. This verse, which occurs in Sabatier's Versio Antiqua

and in Jerome's Vulgate, is omitted in the Vatican, the Cambridge Græco-Latin, and in some other Greek MSS., and in two of the more ancient Coptic; (see Mill and Sabatier;) but it was found in the text in use in the second century, if we receive the testimony of Tertullian, Lib. de Bapt. c. 5. Ambrose in the fourth century cited the passage more expressly than Tertullian seemed to do. Lib. ii. Myst. and Lib. ii. de Sacr. Ambrose also reads *Natatoria* in the 2nd verse. The MSS. of Corbei, St Gatian, Maj. Mon., Vercelli, and Verona, have the 4th verse, (but not so that of Brescia). This agreement of the old Latin MSS. is another argument in favour of the Versio Itala.

v. 13. *Mas aquel loqual era fait san.*—This agrees with the Vatican, and with the Vercelli and Brescia MSS., which read "Is autem qui curatus fuerat nesciebat quis esset:" and with most of the Latin MSS. But the Cambridge has "infirmis (*sic*) nesciebat;" and the Verona, *Infirmis autem nesciebat.* The variations and omissions in the Paris MS. 8086. which are observable in this and other passages, indicate an earlier translation than that of the Dublin.

v. 16. The words *et quærebant eum interficere,* which occur in the received Greek text, in the English Authorized Version, and in the Codex Brixianus, are not found in the Cambridge, the Antiqua Versio of Sabatier, the Vatican, the Vercelli, or the Verona MSS., nor in the Romaunt. Hilary cites *quærebant eum interficere.* Lib. IX. de Trinitate.

v. 18. *Faczent si aigal a Dio.*—All the ancient MSS., Greek and Latin, have this remarkable passage, "making himself equal with God;" and it is cited literally by Tertullian, Hilary, Ambrose, and Augustin.

v. 21. All the ancient MSS. have this passage. The Metrical version of Juvencus, in the 4th century, renders it with remarkable fidelity.

> "Sicut enim Genitor demortua corpora reddit
> Ad clarum vitæ lucem, sic omnia Natus
> Quæ volet, ad superos surgentia corpora ducet."

(See Sabatier, who cites many passages from Juvencus.)

v. 28. *La voucz del filh de Dio.* Dub. MS. *La vous del.* Paris MS. 8086, (*vocem ejus.*)—The reading of the Paris corresponds with the Vatican and with the various Latin MSS.

of Vercel., Veron., Brescia, Corb., St Gat., and Maj. Mons.: whereas the Dublin follows the Cambridge, some Greek MSS., and the Vulgate of Jerome.

v. 30. *Paire* (patris) is omitted in the Romaunt, Brescia, in the Vercel., Corb., and Vatican and Camb. MSS. It is found in that of Verona, and in the Versio Antiqua of Sabatier.

v. 32. *E yo say* (scio).—This agrees with the received Greek Text, with the Vatican and the Vulgate, and with the MSS. of Verona and Brescia; but the Cambridge and Vercelli have *scitis*.

v. 35. *Mas vos non vos volgues*.—There is no authority for the *non* in the Dub. MS.; probably a mistake of the copyist.

v. 39. *Encerca*.—The Camb. Græco-Latin, Vercelli, and Verona MSS., have *scrutate*. Those of Corbei and Brescia read *scrutamini*, as also the Versio Antiqua and Vulgate. Irenæus, Tertullian, Cyprian, Ambrose, and Augustin, cite *scrutamini*. (See Sabatier).

v. 44. *E non quere la gloria laqual es del sol Dio?* Dub. MS. *que solament es de Dieu*, Paris MS. 8086.—The Cambridge MS. has *et gloriam ab unico Deo non quæritis*. The Vercelli has *ab unico non quæritis*. The Verona reads *et honorem ejus, qui est solus, non quæritis*. Corbei, *gloriam quæ ab illo solo est Deo*, &c. Brescia, *quæ a Deo solo est*. The Vulgate and Versio Antiqua of Sabatier, *quæ a solo est Deo*.

CHAPTER VI.

v. 1. Paris MS.—It may be as well to remark, once for all, that in the Romaunt language many substantives are of both genders. In the first verse of this chapter we read *lo mar* masculine, in the 16th verse *alla mar*, feminine, and in the 18th, 19th, and 22nd verses, it is masculine. So also in the Provençal poems of early date,

> El trametia los breus ultra *la* mar,
> Eron passat per *lo* mar Roy a pe sec.
>
> *Poëme sur Bœc. V. et Vert.* fol. 26.

cited in Raynouard's *Lexique Romane*, IV. 153.

Loqual es de Thiberia.—The Latin MSS have various readings, which correspond more or less with the meaning of the received Greek text and Vatican, Γαλιλαίας τῆς Τιβεριάδος.

Vercelli, *Tiberiadis.* Verona, *in partes Tiberiadis.* Brescia, *et Tiberiadis.* Corbei, *illius Tiberiadis.* Maj. Mon. *Tiberidianis.* Vulgate, Old and New, *quod est Tiberiadis.* These variations, unimportant as they may be thought, shew the necessity of collating the early Latin MSS. with each other, and with citations from the Fathers, and of classifying them, in order to determine their comparative antiquity in relation to the Greek MSS.

v. 4. Deest in Paris MSS.

v. 11. *Departic a li repausant.*—According to the received Greek Text and the Cambridge, "Jesus distributed to the disciples, and the disciples to them that were set down." The Vatican, Vercelli, and Brescia MSS., and the Old and New Vulgate, give their weight to the Romaunt Version. The Verona has *dedit discipulis suis, discipuli autem discumbentibus.* The Paris MS. shortens the reading of the whole verse here, as in many other places.

v. 19. *E esser fait pres a la nav.*—This is a close translation of the Vulgate *et proximum navi fieri*, and corresponds with the MSS., Vercel., Veron., Corb., Vatican, and Cambridge. The Brescia reads *prope navi venientem.*

v. 22. *en l'autre dia.*—*Altera die* is the reading of all the Latin MSS., differing somewhat from the Greek ἐπαύριον. But "*unus, alter,* tertius,—*proximus, alter, tertius,*" says Cicero, therefore *altera* may mean the second, or the next day.

vv. 22, 23, 24. The Paris MS. departs very widely from the reading of these verses in the Dublin MS.

v. 27. *Demostre.* Dublin MS.—This reading for *signavit* is supported by one MS. only, the Maj. Mon., which has *significavit.*

v. 33. Mark the reading of v. 33 in Par. MS.

v. 35. Here also is an omission in the Par. MS.

v. 42. *Delqual nos conoguen lo paire e la maire?*—The received Greek Text, the Vatican, the Cambridge Græco-Latin, and the Old and New Vulgate, have *cujus nos novimus* (*nos scimus* Camb.) *patrem et matrem.* The Vercelli, Brescia, St German, St Gat., and Corb., agree with these. The Verona has *patrem* only, and omits *matrem.*

v. 45. An omission in the Paris MS.

v. 51. *Daquest pan* (*ex hoc pane*).—The Vercelli MS. has *ex meo pane*, for which it has the authority of a citation of

Cyprian, Lib. *de Orat. Dom.* *Siquis ederit de meo pane.*—*La mia carn.* The Vercelli reads *corpus meum* in this and in the following verses, differing from every other MS. adduced by Blanchini and Sabatier.

v. 53. *Si vos non maniare.*—The Vercelli reads, *Nisi acceperitis corpus Filii hominis sicut panem vitæ, et sanguem* (sic) *illius biberitis.* I find no authority for these variations.

v. 54. *Aquel que mania la mia carn.*—Corresponding with all the received texts. The Vercelli MS. in Blanchini's copy has DET *meam carnem,* but this must be a mistake of the transcriber for E*det.*

57. At the end of this verse the Vercelli and Corbei MSS. introduce the words *Si acceperit homo corpus Filii hominis quemadmodum panem vitæ, habebit vitam in eo.* In this addition they agree with the Cambridge, which reads *in me manet et ego in eum, sicut in me Pater et ego in Patre. Amen, amen dico vobis, nisi acceperitis corpus Fili* (sic) *hominis sicut panem vitæ, non habetis vita in eo.* The Romaunt Version adheres to the Vulgate, and rejects the interpolation.

v. 59. Omitted in Paris MS.

v. 61. *D'eiczo enapres si meseyme.*—There is an awkward transposition here, the fault perhaps of the copyist.

v. 64. *Qual fossan li cresent, e qual fos a liorar luy.*—Sabatier's Versio Antiqua reads *et qui credituri essent in eum,* instead of *quis traditurus esset eum.* The MSS. vary as to the negative *non* before *credentes;* some having it, and others rejecting it.

v. 67. *Donca vos vole annar?*—The Paris reads *Donx vos* NON *voles annar?* I do not find any authority for *non.*

It is very satisfactory to perceive that the Romaunt Version agrees with the received and orthodox texts, which are found in the ancient Greek and Latin MSS., and in the citations of the Fathers, and that it does not follow any of the questionable versions of this important chapter. The reformers of the 12th and 13th centuries did not reject or alter "hard sayings" to suit their own interpretation, however much they may have been opposed to the doctrines erroneously built on those "hard sayings."

CHAPTER VII.

v. 1. *Non volia annar.*—This corresponds with the received Greek text, the Vatican, Camb. Græco-Latin, with the Versio Antiqua or Itala of Sabatier, the Vulgate of Jerome, and Brescia MS.; but the Vercel., Veron., and Corb., read *non enim habebat potestatem.* Chrysostom's and Cyril's citations are the same.

v. 3. *Miracles.*—Added in Paris MSS. No authority for it.

v. 4. There is an omission in the Paris MS.

v. 9 & 10. *E cum el aguessa dit aquestas cosas, el meseyme monte adonca al dia festival, non manifestament.*—There are omissions in these verses in the Dub. and Par. MSS. for which I cannot account.

v. 14. *Lo dia festival megencier.*—The Paris MS. has no word corresponding with *megencier*, "in the midst of the feast."

v. 29. *E si yo direy, car yo non say luy, yo serey meczongier semilhant a vos,* &c.—This interpolation corresponds with the Durham MS. A. II. 17, with some Sax.-Latin MSS., and with a reading in Robt. Stephens' edition of 1545, and with Cod. St German, and Maj. Mon.; but the Greek MSS. and the greater part of the Latin MSS. omit it.

v. 48 & 49. These verses are omitted in the Paris MS.

v. 50. The Paris reading of this verse is very incorrect.

v. 52. *Las scripturas,*—omitted in Paris MS. These omissions indicate an earlier and less careful copy than the Dublin.

v. 53. This verse is not found in the Vercelli and Corbei MSS., nor in those of Verona and Brescia, but it occurs in Vulg., Antiq. Vers., and Camb.

CHAPTER VIII.

The first 11 verses of this Chapter, which are inserted in the Romaunt Version, are not found in some of the Greek MSS. (see Mill), but they are read in the Cod. Vatican, the Cambr. Græco-Lat., and in most of the Latin MSS. They are omitted in the MSS. of Vercelli and Brescia; and the pages of

that of Verona, which may have contained them, are obliterated. We have the passage in Sabatier's Versio Antiqua, and in Jerome's Vulgate, and in the citations of the Fathers of the 4th century. Mr Nolan, with all his research, does not seem to have found it in any of the earlier Christian writers, except the Harmony of Tatian. (Nolan's *Inquiry into the Integrity of the Greek Vul.* 249.) There are omissions in the 1st and 2nd verses of the Paris MS.

v. 6. The Dublin MS. in its omission of the addition, "as though he heard them not," which is incorrectly rendered in the Paris, follows the Vulgate, the Vatican, and the Versio Antiqua.

v. 9. *Ilh auvent isian.*—The words of the received Greek text, ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, "being convicted of their consciences," are not found in the Latin MSS. nor in the Vatican.

v. 11. *Vay, e ja non volhas plus peccar.*—These words *non volhas*, for which there is no authority in the received Greek Text, nor in the Vatican, are supported by *noli* in the Corbei MS., and in the Old and New Vulgate, and in Patristic citations.

v. 12. *Non vay en tenebras.*—This reading differs from the Greek and Latin MSS., but has the authority of a citation of "Auctor libr. de Fide Orth. apud Ambros. *non ibit in tenebris.*" (See Sabatier).

v. 20. *Al tresor.*—Most of the Latin MSS. retain the Greek word *gazophylacio.* This explanatory rendering of the Romaunt Version, with several others of the same kind, shews that the translation was intended for "the people."

The Paris MS. omits from 21 to 29 inclusive, by mistake of the transcriber.

v. 25. *Comenczament loqual parlo a vos.* "The beginning whom, or, that which I spoke to you."—In adhering to this very literal translation, without putting any preposition before *comenczament*, the Romaunt Version agrees with most of the Latin MSS.

v. 27. *E ilh non conogron car el dicia a lor Dio Paire.* "And they did not know that he spake to them of God the Father."—This reading, which corresponds with the received Greek text and with the Vatican, except in the introduction of the word *Dio*, agrees with the Vercelli, Verona, and Brescia

MSS., and with Sabatier's Versio Antiqua; but differs from Jerome's Vulgate, which reads *ejus* for *eis*.

v. 34. *Serf del pecca.*—Most of the MSS. have *peccati*. But the Camb. Græco-Latin and the Verona agree in omitting *peccati*. The Paris MS. is very brief in its translation of some part of this chapter.

v. 41. *Un Dio paire*—pro *Un paire Dio* (*unum Patrem Deum*).

v. 44. *E payre de ley.*—The Paris MS. differs from the reading of the Dublin in this verse. Some of the Latin MSS. Vercel., Veron., Corb., Maj. Mon., with Sabatier's Versio Antiqua, (ex Colbert. MS.) read *sicut et Pater ejus*. The Romaunt translators, in adhering to the Vulgate, which corresponds with the received Greek text, Vatican, and Cambridge Græco-Latin, shew that they exercised careful discrimination.

v. 45. The Paris reading of the 45th verse is more correct than the Dublin.

v. 50. *El es loqual la quer e la juja.*—There is no authority for interpolating these articles.

v. 52. *en eterna.*—The Vatican, the received Greek text, Jerome's Vulgate, and the MSS. of Vercelli and Brescia have *in æternum*. The Camb. Græco-Latin, the Verona, and Corbei MSS., and the Versio Antiqua, omit it.

v. 59. The Romaunt Version follows the Vatican, the Vulgate, the Versio Antiqua, the Verona, Vercelli, and Camb. Græco-Lat. MSS. in omitting *transiens per medium illorum*. The received Greek text and the Brescia MS. insert the words.

CHAPTER IX.

v. 7. *Natathoria.*—For the same word (κολυμβήθραν), which is rendered *piscina* in chapter v. All the Latin MSS. have *natatoria*.

v. 11. The Paris MS. reads this verse differently, and without any authority that I can find, and verse 14 is omitted.

v. 18. *liqual l'avian vist*, ("who had seen him").—This reading is supported by the authority of the MSS. of St Germ. St Gat., and Majus Mon.

v. 38. *e cagent, ore luy*, (procedens adoravit).—Many of the Latin MSS. support this reading, although the word is

omitted in the Vatican and the received Greek text, in the Camb. Græco-Lat., Vercelli, and Corbei MSS.

CHAPTER X.

v. 3. The Paris MS. incorrectly reads *pastre* for *ostiarius*.

v. 4. There is an omission of a word (ἐκβάλη) at the beginning of the 4th verse, for which the Latin MSS. have various readings. Sabatier's Versio Antiqua and the Corbei read *produxerit*. Jerome's Vulgate, and Verona, *emiserit*. Vercelli, *ejecerit*. Brescia, *eduxerit*. Maj. Mons. *educerit*. Cambr. Græco-Lat. *ejecerit*.

v. 7. The reading of the Paris MS. *garda* for *ostium* is not authorised by any ancient Codex.

v. 17. *Que dereco prena ley*, (Ut iterum sumam eam.)—*Ut*, this is the reading of the Greek MSS., of the Vulgate, and of the Vercel., Veron., and Brescia MSS., and it is so cited by the Fathers. But Versio Antiqua, the St Germ. and St Mart. have *et*.

v. 18 & 19. Omitted in Paris MS.

v. 22. *Mas festas foron faitas*.—The Versio Antiqua, and MSS. Brescia, and Corb., have *dedicatio*. The Vulgate, and Vercel., and Veron., read *Encænia*.

v. 29. This verse, by a transposition of *es maior*, reads incorrectly. The translators were probably perplexed by the Latin MSS. having *majus*.

v. 33. *fas tu meseyme Dio*.—This, and many such faithful and literal readings, shew that the translators were true believers in the Godhead of Jesus Christ.

v. 34 & 35. Omitted in Paris MS.

CHAPTER XI.

The Paris MS. 8086 presents several various readings in this chapter. Some as abbreviations,—others as omissions,—and others as free translations.

v. 5. *Et Lazarum*.—Omitted in Dublin and Paris MSS. There is no authority for the omission.

v. 10. This is wanting in the Paris MS.

v. 14. *En aquella via*.—An interpolation in Dub. MS.

v. 16. Omitted in Paris MS.

v. 20. The interpolation in the Paris MS. *e gitet se a sos pes*, is not supported by any authority.

v. 47. *Donca li vesque* (Episcopi).—The Latin MSS. read *Principes Sacerdotum*, or *Pontifices*. The Cambridge Græco-Latin has *Scribæ*. The Vercelli MS. reads *ut dispersos quoque filios Dei in unum congregaret*.

v. 57. *Li vesque*, for *Principes Sacerdotum*.—The Paris MS. reads *li Major*. This corresponds with the Cambr. Græco-Latin, which has *Principes* only.

CHAPTER XII.

v. 1. The reading of the Paris MS. *davan vi. jorns della Pascha*, is a more literal translation of the Vulgate, *ante sex dies Paschæ*, than that of the Dublin MS. 6 *dias devant la Pasca*.

v. 2. An omission in Paris MS.

v. 3. The word *nardi* is omitted in the Versio Antiqua, the Verona, Corbei, and Cambridge Græco-Latin MSS.

v. 7. The reading of the Paris MS. in this verse has no authority, and entirely changes the meaning of the original.

v. 8. *tota via*—in the sense of *always*.

v. 10. The reading of the Paris MS. *li princi des Juzieus* has the support of the Camb. Græco-Latin, and of the MS. of St Mart., which have *principes* only, and not *sacerdotum*.

v. 13. I find nothing to correspond with *Fay nos salf!* (save us), for *Hosannah*, in any of the MSS. How did the translators know the exact meaning of the Hebrew word, unless they consulted Jerome's Table of explanations?

v. 18. This verse is omitted in the Paris MS.

v. 24. The remainder of the chapter is wanting in the Paris MS.

v. 26. *loqual es en li cel*.—This interpolation has the authority of two ancient MSS. only, that of St Germ., and a Greek MS. cited by Sabatier.

v. 32. *Totas cosas*.—Many Greek MSS. have *παντα*, and all the Latin have *omnia*.

v. 35. *Petit lume*.—The Vulgate reads *adhuc modicum, lumen in vobis est*.

v. 47. *e* non *las gardare*—deest *non* in MSS. Vercel., Veron., Brescia, Fossat., Corb., and Camb. Græco-Lat., and also in Antiq. Vers. ex MS. Col. The Vulgate reads *non*.

CHAPTER XIII.

v. 5. *al vaisel.*—Dub. MS. The Latin MSS. have *in pelvem*, the Greek νιπτῆρα. The Romaunt translators seem to have hesitated as to the exact interpretation of the word, and to have substituted one of general meaning, *vessel.* I doubt whether the transcriber of the Paris MS. has copied correctly: *vauci* is a *linen coverlid.*

v. 10. *lava*, Dub. MS.; *netz*, Paris MS.—The former is a closer translation of the Greek and Latin MS. This is one of the many indications that the Dublin is later and more correct than the Paris.

v. 12. Omissions in Paris MS.

v. 20. Omissions in Paris MS.

v. 26. *lo pan tenit.*—The Versio Antiqua, the Vulgate, MSS. of Vercelli, Verona, and Brescia, have *panem.*

v. 27. *Morcel* Paris, *bocon* Dub., *bucellam* Vulg.—The Vercelli, Verona, and Brescia MSS. have *panem*, as in verse 26. In the Paris MS. the word *morcel* occurs again, and herein it follows the Versio Antiqua, the Vulgate, and most of the Latin MSS. Whereas those of Vercel., Veron., and Brescia, still retain *panem;* a proof that the Romaunt translators, whoever they may have been, did not use the three Lombard MSS. in preference to others.

v. 32. In the first part of this verse the Romaunt Versions adopt the reading of the Vulgate and the Brescia MS., in preference to that of the Versio Antiqua, and of the MSS. of Vercelli, Verona, Corbei, and St Germ.; but in the latter part, using the future for the perfect tense, *clarificare, clarifiquet,* (clarificabit) it follows the Vulgate, the Corbei, the St Germ. and Vercelli MSS. Here again we recognize the exercise of criticism and judgment. In both these readings it concurs with the Greek MSS.

v. 33. *Un petit.*—The Paris MS. omits part of this verse. The Dublin translates *modicum*, *un petit.* Compare chap. xii. ver. 35.

CHAPTER XIV.

v. 1. *E dis a li seo desciple.*—These words do not occur in the received Greek, the Vatican, nor in the Vulgate, Verona, Brescia, Corbei, St Gat., and Maj. Mon. copies; but the Romaunt Version is supported in adopting them by the Cambridge Græco-Latin, and by the Versio Antiqua, and the Vercelli MSS. The words are not in the Paris MS. *ni se spavante.*—I find no authority for this. *Crese en Dio.*—Dublin MS. *Credite in Deum.*—Thus read the Versio Antiqua, Camb. Græco-Lat., Verona, St Gat., and Maj. Monast. MSS. It must again be observed, that such departure from the Vulgate where there was ample authority for it, shews the discrimination of the translators.

v. 2. *Al postot.* Dub. MS.—The Vulgate and the Verona MSS. read *Si quominus dixissem.*

v. 3. The first words of this verse are omitted in the Dub. MS.

v. 7. *conoysere luy, e veyre luy.* Dub. MS.—The use of the future tense in this passage has not the warrant of ancient MSS. The variation of tenses is one of the difficulties that translators and critics have to encounter. In the Durham MS. A. II. 17, there are numberless variations of this kind from the Vulgate.

v. 11. *Non cres.*—In this verse the Dublin MS. follows the Vulgate in preference to some other texts. There is an omission of the last clause in the Paris MS.

v. 14. *Si vos demandare al Paire* (*a Patre*).—The Corbei MS. alone supports this reading.

v. 16. *Consolador.*—The Vulgate and almost all the Latin MSS. read *Paracletum.* The Versio Antiqua and Vercelli MS. have *Advocatum.* Hilary in Ps. cxxv., and Jerome in Isaiah xl., cite *Consolatorem.*

v. 19. Variation in Paris MS.

v. 22. *Qual cosa sies a far.* Dub. MS.—This way of rendering *Quid factum est*, has the authority of the Fossat MS. only, *Quid facturus es?*

CHAPTER XV.

v. 2. *tot serment.*—The Vulgate and most of the Latin MSS. read *omnem Palmitem.* The Cambridge Græco-Lat., the Vercel., and Brescia, have *omnem sarmentum.*

v. 11. An omission will be observed in this verse.

v. 12. *Lo meo comandament.*—The text of the Vulgate, Antiqua Versio, Verona, and Brescia, read *præceptum:* the Cambridge Græco-Lat. and the Vercelli have *mandatum.*

v. 15. *Yo non direy ja a vos serf.*—This rendering agrees with the Majus Monast. MS. *Non dico vobis servos.*

v. 16. *e pausey vos.*—*Posui vos,* Vulgate, Cambridge Græco-Latin, Vercelli, Verona, and Brescia. The Versio Antiqua has *Ordinavi.*

v. 21. The words *propter nomen meum,* are omitted in the Dub. MS.

v. 26. *loqual ieys del Paire,* (*qui a Patre procedit.*)—The Vulgate and MS. Brescia omit *meo,* which occurs in almost all the other Latin MSS., and in the Cambridge Græco-Latin.

CHAPTER XVI.

v. 4. *Cum l'ora de lor sere vengua.* Dub. MS.—The MSS. of Verona and Brescia read: *ut cum venerit hora eorum* (Veron.), *illorum* (Brescia); putting the stop after *eorum* and *illorum.*

v. 5. *non* is omitted in the Paris MS.

v. 13. *el segnare a vos.*—In this reading the Romaunt text follows the Vulgate and the Versio Antiqua, in preference to the three Lombard MSS. of Vercelli, Verona, and Brescia.

v. 17. An omission and transposition of words, Dub. MS.

v. 19. *Volian demandar,* Dub. and Par. MSS.—*Volebant interrogare eum,* according to the Vulgate and most of the Latin MSS. The Antiqua Versio and the Corbei have *incipiebant.*

v. 21. *Aprement,* (*pressuræ*), Vulgate, Verona, and Corbei.

v. 28. An omission in the Dublin MS. of the words *issic del Paire,* (*exivi a Patre,*) at the beginning of the verse. The Verona and some other MSS. also omit the same words.

CHAPTER XVII.

v. 3. Mark the reading of this verse, (Que il conoscan tu sol, e Jhesu Christ, loqual tu tramezist, *ver Dieu*), in the Paris MS.

v. 7. *e conogron.*—The Vulgate, the received Greek text, Vatican, Camb. Græco-Latin, and many Latin MSS. have *cognoverunt;* but the Antiqua Versio, the Corbei, and the Lombard MSS. of Vercelli, Verona, and Brescia, read *cognovi.* The Romaunt translators seem to have followed the best authorities. Mill observes that Chrysostom and Theophylact noticed, and rejected as erroneous, a reading in the Syr. and Gothic MSS. which corresponded with *cognovi.*

v. 11. *Aquilh liqual tu donies a mi, qu'ilh sian un, enayma nos.*—The Versio Antiqua and the MSS. of Vercelli and Verona, with the Camb. Græco-Lat., omit this passage. In retaining it the Romaunt corresponds with the Vulgate, the Greek MSS. and the Cod. Brix. The Paris omits 6 verses, from the 13th to the 20th.

v. 14. *enayma yo non soy del mont.*—In retaining these words the Dublin MS. adheres to the Vulgate, rather than to the Versio Antiqua, Verona, and Camb. Græco-Lat.

v. 21. *Una cosa.*—The Versio Antiqua, Vercelli, and Verona MSS., omit *in unum.* The Codex Brix., which is thought by some critics to be the oldest Latin MS. in existence, retains the words *in unum.*

CHAPTER XVIII.

v. 11. *Non voles que yo beva, &c.*—In this reading *non voles,* the Romaunt follows the Versio Antiqua, Vercelli, Verona, St Gatian, and Majus Monast. MSS. *nos vis bibam.*

v. 32. The Paris MS. reads *paraula de Dieu,* for *de Yeshu.*

35. *li teo avesque.*—There is only one MS., as far as I know, which adds *tui* to pontifices; nempè MS. St Martini.

CHAPTER XIX.

v. 3. Mark an interpolation in Paris MS.

v. 13. *Ligostratus.*—All the Latin MSS. retain the Greek word untranslated.

v. 17. *Calvaria.*—Agreeing with all the Latin MSS.

v. 23. *E la gonella.* — The Antiqua Versio, the Vercelli and Verona MSS. omit the word *tunicam* after *partem.*

v. 31. In the arrangement of this verse the Romaunt Version simplifies the text, without departing from its literal meaning: *Car l'aparelhament era:* "Quoniam parasceve erat." The Vercelli and Verona MSS. have *cœna pura erat.* So Augustin and Tertullian.

v. 38. *Emperczo*—"Quia." So read the MSS. of Corbei and Brescia.

v. 42. *Aparelhament.*—Most of the Latin MSS. retain the Greek word Parasceven.

CHAPTER XX.

v. 1. *Mas un de li Sabba.*—A literal translation of *una autem Sabbati.* Vulgate.

v. 24. *Dubitos,* (Dub. MS.)—*Mescrezens,* (Par. MS.)—These readings for Didymus are unauthorized.

v. 28. *Tu sies lo meo Segnor e lo meo Dio.*—This reading in Dub. MS. is the most declaratory interpretation of the passage that can be given, and it is the more remarkable, inasmuch as it shews the *animus* of those who adopted it. It follows the Antiqua Versio and the Vercelli MS. in preference to other texts, *Tu es Dominus meus, et Deus meus.* What can more clearly attest the Trinitarian orthodoxy of the translators? Hilary de Trinit. cites *Deus meus es tu.* (See Sabatier.)

CHAPTER XXI.

v. 2. An omission in Paris MS.

v. 3. An omission in this verse before the words *e non preseron,* in the Dub. MS.

v. 5. *Cumpanage.*—Deudes de Prades, a Troubadour, who died in 1228, uses this word in the same sense as *nourishment.* See Raynouard, Lexique Roman, Vol. IV. p. 407.

v. 6. *recz, rete,* similiter *lacz, latus.*—The terminating letters *cz* occur in old German words.

v. 8. *Navegant*—"per naviculam." Camb. Græco-Lat.

v. 22 & 23. *Yo volh.*—Most of the Latin MSS. read *sic volo,* not *si volo.* The Codex Brixianus has *si eum volo;* the Corbei, *si sic volo.*

CORRIGENDA.

INTRODUCTION.

page		*line*		*for*		*read*
v	note 5	2		ou		où
xxiii	note 5	11	col. 1	pov		poc
xxiv	note 3	2	from the bottom	a		à
xxxiii		15		authiogient		anthioquient?
xxxiv		11	from thé bottom	vm	*may read*	vin?
xl		4	col. 2	postat		postot
xli	note 1	15		arauca		aranca
lvii			Number of Lyon MS.	69		60
lxxv		20		*after* frequently *insert* in No. 6833		
lxxxix	note	4	from the bottom	Gallica		Gallico
	note	3	from the bottom	Gallico		Gallica

GOSPEL ACCORDING TO ST JOHN.
DUBLIN MS.

chap.	*verse*		*for*	*read*
III.	13		de cel	del cel
IV.	15		seteia	seteie
—	42		de mont	del mont
V.	6		aguesan	aguesa
—	15		al Judio	a li Judio
—	20		quals	lasquals
—	35		exauta	exautar
VI.	18		levara	levava
—	19	*after*	enayma	per
—	23		autres	autras
—	39		aquest	aquesta
—	63		lo carn	la carn
VII.	32		preseron	presesan
VIII.	19		lo Paire	lo teo Paire
—	40		parle	parla
—	43		poc	poe
—	44		la proprias	las proprias
—	51		eternita	eterna
—	55		garda	gardo
IX.	6		scupit	scupic
—	11		E responde	El responde
—	25		fossa	fosso
XI.	11		notre	nostre
—	15		era	ero
—	16		Dubitas	Dubitos
—	36		amavan	amava
—	37		liqual	loqual
—	42		sabes	sabio
—	48		li nostre	lo nostre

chap.	*verse*	*for*	*read*
XI.	50	more	mora
—	52	qu'ilh	qu' il
XII.	17	eran	era
—	40	non sannen	yo non sanne
—	49	no	non
XIII.	3	*dele* Yeshu	*before* Sabent
—	5	furbic	furbir
—	15	*after* doney	*insert* a vos
—	18	li scriptura	l'escriptura
—	34	done	dona
XIV.	18	venre	venrey
XVIII.	39	laysed	layse
XIX.	24	li scriptura	l'escriptura
—	28	scriptura	escriptura
—	34	lancz	lancza
XX.	15	plores	ploras
—	25	metre	metrey
—	—	creyre	creyrey
—	26	*dele* delor	*after* al mecz
—	27	*dele* e	*before* met
—	31	scripta	scriptas
XXI.	2	*dele* seo	*before* desciple
—	5	responde	responderon

PARIS MS. 8086.

II.	11	siena	sieua
XXI.	5	vau	van

NOTES.

page	*line*	*for*	*read*
102	9	MSS.	MS.
104	7	MSS.	MS.
105	12 from the bottom, *before* by mistake, *insert* probably		
108	6 *before* The Vercelli MS., *insert* verse 52.		

THE END.

ALBEMARLE STREET,
October, 1848.

MR. MURRAY'S
LIST OF FORTHCOMING WORKS.

THE WORKS OF ALEXANDER POPE.

WITH EXPLANATORY NOTES.

EDITED BY THE RIGHT HON. JOHN WILSON CROKER.
8vo.

NINEVEH AND ITS REMAINS.

RESEARCHES AND DISCOVERIES IN ANCIENT ASSYRIA.

WITH A NARRATIVE OF A RESIDENCE IN THAT COUNTRY; AND EXCURSIONS TO THE VALLIES OF THE NESTORIAN CHRISTIANS, &c.

BY AUSTEN HENRY LAYARD, D.C.L.

With Maps, Plans, Lithographs, and Numerous Woodcuts. 2 Vols. 8vo.

"Mr. Layard has been prosecuting discoveries with singular success. His memoir on Kuzistan evinces great power of observation, enlarged activity, and an acquaintance with the language, manners, and life of the wild tribes, very unusual in a European. Mr. Layard seems qualified in every respect for the service. About six miles from Mosul, lower down the Tigris, is a place which bears the traditionary name of *Nimroud*. It occupies a large amount of artificial mounds. On the largest of these, Mr. Layard made his first attack. On digging down into the rubbish, chambers of white marble, covered with arrow-headed inscriptions, a gigantic bull, winged lion, bas-reliefs, hunting scenes and battle pieces, and other extraordinary specimens of Assyrian art were discovered."—*Quarterly Review*, 1847.

"Je dois m'abstenir de toute discussion sur la détermination précise du nom que portaient dans l'antiquité les divers lieux que M. Layard a explorés, et les Rois d'Assyrie que avaient erigé les superbes monumens dont il a relevé les plans et les dessins. A lui seul appartient cette tâche, car lui seul possède les materiaux qui serviront de base a une si importante discussion; et tous les archéologues, tous les géographes unissent en ce moment leurs vœux aux miens pour que la publication des observations et des portefeuilles de M. Layard ne se fasse pas attendre long temps."—Extract from a Report read before the *Académie des Inscriptions et Belles Lettres*.

chap.	*verse*	*for*	*read*
XI.	50	more	mora
—	52	qu'illh	qu' il
XII.	17	eran	era
—	40	non sannen	yo non sanne
—	49	no	non
XIII.	3	*dele* Yeshu	*before* Sabent
—	5	furbic	furbir
—	15	*after* doney	*insert* a vos
—	18	li scriptura	l'escriptura
—	34	done	dona
XIV.	18	venre	venrey
XVIII.	39	laysed	layse
XIX.	24	li scriptura	l'escriptura
—	28	scriptura	escriptura
—	34	lancz	lancza
XX.	15	plores	ploras
—	25	metre	metrey
—	—	creyre	creyrey
—	26	*dele* delor	*after* al mecz
—	27	*dele* e	*before* met
—	31	scripta	scriptas
XXI.	2	*dele* seo	*before* desciple
—	5	responde	responderon

PARIS MS. 8086.

II.	11	siena	sieua
XXI.	5	vau	vau

NOTES.

page	*line*	*for*	*read*
102	9	MSS.	MS.
104	7	MSS.	MS.
105	12 from the bottom, *before* by mistake, *insert* probably		
108	6 *before* The Vercelli MS., *insert* verse 52.		

THE END.

ALBEMARLE STREET,
October, 1848.

MR. MURRAY'S
LIST OF FORTHCOMING WORKS.

THE WORKS OF ALEXANDER POPE.

WITH EXPLANATORY NOTES.

EDITED BY THE RIGHT HON. JOHN WILSON CROKER.
8vo.

NINEVEH AND ITS REMAINS.

RESEARCHES AND DISCOVERIES IN ANCIENT ASSYRIA.

WITH A NARRATIVE OF A RESIDENCE IN THAT COUNTRY; AND EXCURSIONS TO THE VALLIES OF THE NESTORIAN CHRISTIANS, &c.

BY AUSTEN HENRY LAYARD, D.C.L.

With Maps, Plans, Lithographs, and Numerous Woodcuts. 2 Vols. 8vo.

"Mr. Layard has been prosecuting discoveries with singular success. His memoir on Kuzistan evinces great power of observation, enlarged activity, and an acquaintance with the language, manners, and life of the wild tribes, very unusual in a European. Mr. Layard seems qualified in every respect for the service. About six miles from Mosul, lower down the Tigris, is a place which bears the traditionary name of *Nimroud*. It occupies a large amount of artificial mounds. On the largest of these, Mr. Layard made his first attack. On digging down into the rubbish, chambers of white marble, covered with arrow-headed inscriptions, a gigantic bull, winged lion, bas-reliefs, hunting scenes and battle pieces, and other extraordinary specimens of Assyrian art were discovered."—*Quarterly Review*, 1847.

"Je dois m'abstenir de toute discussion sur la détermination précise du nom que portaient dans l'antiquité les divers lieux que M. Layard a explorés, et les Rois d'Assyrie que avaient erigé les superbes monumens dont il a relevé les plans et les dessins. A lui seul appartient cette tâche, car lui seul possède les materiaux qui serviront de base a une si importante discussion; et tous les archéologues, tous les géographes unissent en ce moment leurs vœux aux miens pour que la publication des observations et des portefeuilles de M. Layard ne se fasse pas attendre long temps."—Extract from a Report read before the *Académie des Inscriptions et Belles Lettres*.

THE MONUMENTS OF NINEVEH.

ILLUSTRATED IN 100 PLATES FROM DRAWINGS MADE ON THE SPOT.

BY AUSTEN HENRY LAYARD, D.C.L.

This work consists of a Selection from the Drawings made by Mr. LAYARD, of Sculptures, Bas-reliefs, and other objects discovered during excavations carried on by him among the ruins of Nineveh and other ancient Cities of Assyria. Plans of the Buildings, and Views of the principal Mounds inclosing them, together with Drawings of Ornaments and various small objects of considerable interest, in ivory, bronzo, and other materials.

Some of the Sculptures, of which Drawings will be published, have been secured for the British Nation, and will, it is hoped, be placed ere long in the National collection; but the greater number were too much injured to bear removal, and have fallen to pieces since their discovery. These Drawings are, consequently, the sole records of the Monuments of a people that has perished from the face of the globe, and all traces of which have been hitherto supposed to be lost.

One Volume, Folio.

LAVENGRO, AN AUTOBIOGRAPHY.

BY GEORGE BORROW, *author of* THE BIBLE IN SPAIN, &c.

3 vols. Post 8vo.

THE LETTERS AND JOURNALS OF THE LATE SIR HUDSON LOWE.

INCLUDING, FOR THE FIRST TIME, THE TRUE HISTORY OF NAPOLEON AT ST. HELENA.

EDITED BY THE LATE SIR. N. HARRIS NICOLAS.

With Portrait, Map, &c. 3 Vols. 8vo.

DALMATIA AND MONTENEGRO.

WITH A JOURNEY TO MOSTAR IN HERZEGOVINA AND REMARKS ON THE SLAVONIC NATIONS; THE HISTORY OF DALMATIA AND RAGUSA; THE USCOCS, &c.

BY SIR J. GARDNER WILKINSON, F.R.S.

With Numerous Illustrations, Plates, Map, and Woodcuts. 2 Vols. 8vo.

MEMOIRS OF

SIR THOMAS FOWELL BUXTON, BART.

WITH SELECTIONS FROM HIS CORRESPONDENCE.

BY CHARLES BUXTON, ESQ.

A New Edition revised. Portrait. 8vo. 16*s.*

"This book will have its vogue among those whose opinions are not ours; but it should by no means be confined within a party or sectarian circulation. It has raised our estimate of Sir Fowell Buxton's talents, and introduced us to an acquaintance with graces of character which we might not have been likely to infer from the main circumstances of his public life. It affords some very curious pictures of manners,—and, let us add, an example of discretion and good taste in one of the most difficult of literary tasks. The Editor has been contented to rely as far as possible on the correspondence and diaries in his possession, and the anecdotes furnished by a few elder friends:—but both classes of material well deserved in this case the advantage of a neat setting, and have received it."—*Quarterly Review.*

THE CITIES AND CEMETERIES OF ETRURIA;

BEING THE NARRATIVE OF SEVERAL TOURS MADE BETWEEN THE YEARS 1842 AND 1847, FOR THE PURPOSE OF INVESTIGATING THE EXTANT ANTIQUITIES OF ETRURIA, &c. AND INTENDED TO SERVE AS A GUIDE TO THE LOCAL REMAINS.

BY GEORGE DENNIS, ESQ.

With Map, Plans, and numerous Woodcuts. 2 Vols. 8vo.

A HISTORY OF POTTERY AND PORCELAIN,

WITH A DESCRIPTION OF THE MANUFACTURE, FROM THE EARLIEST PERIOD, IN VARIOUS COUNTRIES.

BY JOSEPH MARRYAT, ESQ.

Illustrated with Plates and numerous Woodcuts. 8vo.

THE WORKS OF

HORACE CLASSICALLY ILLUSTRATED.

WITH AN ORIGINAL LIFE.

BY REV. H. H. MILMAN.

With more than 300 Vignettes from the Antique, Drawn by G. Scharf, Jun.; Illuminated Titles, Borders, &c.

Crown 8vo.

HISTORY OF GREECE.

BY GEORGE GROTE, ESQ.

Vols. V. and VI. With Maps and Plans. 2 Vols. 8vo.

CONTAINING—

1. PERSIAN WAR AND INVASION OF GREECE BY XERXES.
2. PERIOD BETWEEN THE PERSIAN AND THE PELOPONNESIAN WARS.
3. PELOPONNESIAN WAR DOWN TO THE EXPEDITION OF THE ATHENIANS AGAINST SYRACUSE.

*** *A New Edition of the First Two Vols. is in preparation.*

MEMOIRS OF THE HOUSE OF BRANDENBURGH AND HISTORY OF PRUSSIA.

TRANSLATED FROM THE GERMAN OF LEOPOLD RANKE.

BY SIR ALEXANDER AND LADY DUFF GORDON.

3 Vols. 8vo.

" Professor Ranke has devoted some eight or ten years to the examination of materials especially relating to the period embraced by this history; he was, moreover, one of the Commission appointed to superintend the preparation of the new edition of the Great Frederick's works now in course of publication at Berlin, and has thus been enabled to gain a fresh insight into several portions of that monarch's life, and to throw a new light upon several of his actions."—*Translator's Preface.*

HISTORICAL AND CRITICAL ESSAYS.

BY LORD MAHON.

Selected from his CONTRIBUTIONS to the QUARTERLY REVIEW.

CONTENTS :—

JOAN OF ARC.
MARY QUEEN OF SCOTS.
MARQUIS OF MONTROSE.
FREDERICK THE GREAT.
MR. PITT AND THE DUKE OF RUTLAND.
FRENCH REVOLUTION.
LATIN INSCRIPTIONS.

Post 8vo.

To Form a Volume of the *Home and Colonial Library.*

DICTIONARY OF GREEK AND ROMAN ANTIQUITIES.

EDITED BY WILLIAM SMITH, LL.D.

Second Edition. With numerous additions. Royal 8vo. 42*s.* Ready.

In this SECOND EDITION many of the most important articles have been re-written, nearly two hundred pages of new matter have been added, and in general the alterations and additions are so extensive as to make the work almost a new one.

A New Classical Dictionary by Dr. W. Smith, in One Volume, is in Preparation.

HAND-BOOK FOR TRAVELLERS IN ENGLAND AND WALES.

The object of this work is to give an account of the most remarkable *Places* and most frequented Roads in England—enumerating especially the objects calculated to *interest strangers and passing travellers*, the historical associations, &c.

It is the business of a historian of a town or county to describe minutely the buildings—the face of the country—to enumerate their annals in order; while the writer of a Guide is limited to the mere curiosities of the spot—describing only the things which *ought* to be seen, or which are to be seen to most advantage; not everything that *may* be seen, thus:—

- Buildings.
- Manufactures.
- Museums and Collections of Art, Nature, Antiquity, Public and Private.
- Public Works.
- Ports and Harbours.
- Dockyards.
- Inns, Conveyances, } Expenses.
- Excursions, Walks.
- Points of View.
- Railroads and their Collateral Communications.
- The most important Railroad-Works, Viaducts, Tunnels, Bridges.
- Roads.
- Rivers (Navigable) and Canals.
- Churches, Castles, and Ruins.
- Seats, Pictures, and Statues.
- Parks, Gardens, and Trees.
- Points of View, Waterfalls, Caverns.
- Battle Fields.
- Plans of Excursions — Skeleton Tours.

And the best lines of Route for seeing these objects to greatest advantage, with least expenditure of time and money.

Post 8vo. *Nearly Ready.*

HAND-BOOK OF LONDON:

A GUIDE TO ITS HISTORICAL ASSOCIATIONS PAST AND PRESENT.

BY PETER CUNNINGHAM, ESQ.

CONTAINING

- REMARKABLE OLD INNS, COFFEE HOUSES, AND TAVERNS.
- TOWN HOUSES OF THE OLD NOBILITY.
- PLACES OF PUBLIC ENTERTAINMENT.
- OLD LONDON SIGHTS.
- ANCIENT THEATRES.
- ANCIENT CROSSES.
- THE HOSTELS OF CHURCH DIGNITARIES.
- PRIVILEGED PLACES FOR DEBTORS.
- OLD LONDON PRISONS.
- PLACES REFERRED TO BY OLD WRITERS.
- THE WARDS OF LONDON.
- THE CHURCHES.
- RESIDENCES OF REMARKABLE MEN.
- STREETS REMARKABLE FOR SOME EVENT.
- BURIAL PLACES OF EMINENT INDIVIDUALS, ETC.

2 Vols. Post 8vo. *Nearly Ready.*

LIVES OF THE LORD CHANCELLORS OF ENGLAND.

FROM THE EARLIEST PERIOD TO THE DEATH OF GEORGE IV.

BY LORD CAMPBELL.

FIRST SERIES. *A New Edition.* 3 Vols. 8vo. 42*s.*

"A work of sterling merit—one of very great labour, of richly diversified interest, and, we are satisfied, of lasting value and estimation. We doubt if there be half-a-dozen living men who could produce a Biographical Series on such a scale, at all likely to command so much applause from the candid among the learned, as well as from the curious of the laity."—*Quarterly Review.*

NOTES FROM BOOKS.

In Four Essays.

BY HENRY TAYLOR, ESQ., *author of* NOTES FROM LIFE.

Post 8vo.

LIVES OF THE LINDSAYS,

BEING A MEMOIR OF THE HOUSES OF CRAWFURD AND BALCARRES.

BY LORD LINDSAY.

2 Vols. 8vo.

AN ESSAY ON ENGLISH POETRY.

WITH NOTICES OF THE BRITISH POETS.

BY THE LATE THOMAS CAMPBELL.

Post 8vo. 6*s.*

Forming a Volume of the *Home and Colonial Library.*

DOCTRINE OF THE INCARNATION OF OUR LORD JESUS CHRIST,

IN ITS RELATION TO MANKIND AND TO THE CHURCH.

BY ROBERT ISAAC WILBERFORCE, ARCHDEACON OF THE EAST RIDING.

ROMAUNT VERSION OF THE GOSPEL OF ST. JOHN,

ORIGINALLY IN USE AMONG THE OLD WALDENSES.

FROM THE MSS. EXISTING AT DUBLIN, PARIS, GRENOBLE, ZURICH, AND LYONS.

EDITED, WITH NOTES, BY REV. W. S. GILLY, D.D.

8vo.

OUTLINES OF ENGLISH LITERATURE.

BY THOMAS B. SHAW, B.A.,

Professor of English Literature in the Imperial Alexander Lyceum of St. Petersburgh.

Post 8vo.

"The author has endeavoured to produce a useful Introduction to English Literature, a work which, in a concise, cheap, and readable form, does not at present exist—Warton treating alone of English poetry, and that only down to the Elizabethan age. It is the first attempt to treat in a popular manner questions hitherto neglected in elementary books, but which the increased intelligence of the present age will no longer allow to be passed over unnoticed."—*Preface.*

HISTORIES OF ROME AND GREECE,

For Schools and Young Persons,

ON THE PLAN OF MRS. MARKHAM'S HISTORIES.

With Woodcuts. 12mo.

A BIOGRAPHICAL DICTIONARY OF ALL LIVING NAVAL OFFICERS,

FROM THE RANK OF ADMIRAL OF THE FLEET TO THAT OF LIEUTENANT.

BY W. R. O'BYRNE, ESQ.

Royal 8vo.

A NEW WORK FOR YOUNG PERSONS.

BY THE AUTHOR OF "BERTHA'S JOURNAL."

2 Vols. Fcap 8vo.

By Authority of the Lords Commissioners of the Admiralty,

MANUAL OF SCIENTIFIC ENQUIRY,

PREPARED FOR THE OFFICERS OF HER MAJESTY'S NAVY ON FOREIGN SERVICE.

EDITED BY SIR JOHN F. W. HERSCHEL, BART.

CONTENTS:

ASTRONOMY—By G. B. AIRY, Esq., Astron. Royal.
MAGNETISM—LIEUT.-COL. SABINE, R.A.
HYDROGRAPHY—CAPT. BEECHEY, R.N.
TIDES—DR. WHEWELL.
GEOGRAPHY—J. R. HAMILTON, Esq., Pres. Geog. Soc.
GEOLOGY—C. DARWIN, Esq.
EARTHQUAKES—R. MALLET, Esq.
MINERALOGY—SIR H. T. DE LA BECHE.
METEOROLOGY—SIR J. F. W. HERSCHEL, Bart.
ATMOSPHERIC WAVES—W. R. BIRT, Esq.
ZOOLOGY—R. OWEN, Esq.
BOTANY—SIR W. HOOKER.
ETHNOLOGY—DR. PRITCHARD.
STATISTICS—G. R. PORTER, Esq.
MEDICINE and MEDICAL STATISTICS—SIR W. BURNETT.

With Woodcuts, &c. Post 8vo.

MAXIMS FOR EMERGENCIES;

OR, HINTS HOW TO ACT IN MOMENTS OF DANGER.

A PERPETUAL POCKET-BOOK FOR ALL CLASSES AND AGES.

18mo.

By Authority of Her Majesty's Government.

THE ANCIENT PRACTICE OF PAINTING IN OIL AND ON GLASS.

DESCRIBED IN SEVERAL UNPUBLISHED MANUSCRIPTS.

Collected from Public Libraries in Italy, France, and Belgium; with Introductions, and Notes.

BY MRS. MERRIFIELD.

2 Vols. 8vo.

ALBEMARLE STREET,
October, 1848.

MR. MURRAY'S

LIST OF RECENT PUBLICATIONS.

The Bishop of Exeter's Charge,

DELIVERED AT THE TRIENNIAL VISITATION, IN JUNE, JULY, AND AUGUST, 1848.

Second Edition. 8vo. 2*s*. 6*d*.

The Dean of Norwich's Sermons

ON MANY OF THE LEADING DOCTRINES AND DUTIES TAUGHT BY THE CHURCH OF ENGLAND.

2 Vols. 8vo. 21*s*.

The Dean of Westminster's Sermon,

ON THE RE-OPENING OF WESTMINSTER ABBEY.

Second Edition. 8vo. 1*s*.

Archdeacon Manning's Charge,

DELIVERED AT THE ORDINARY VISITATION, IN JULY, 1848.

Second Edition. 8vo. 2*s*.

Archdeacon Wilberforce's Charge,

DELIVERED AT THE ORDINARY VISITATION, 1848.

8vo. 1*s*.

Physical Geography.

BY MARY SOMERVILLE, Author of the "Physical Sciences."

Portrait. 2 Vols. Fcap. 8vo. 12*s.*

"We have followed Mrs. Somerville through her intellectual journey over the globe, delighted and improved by her instruction. The work is written in a style always simple and perspicuous, often vigorous and elegant, and occasionally rising to a strain of eloquence commensurate with the lofty ideas which it clothes."—*North British Review.*

"We should find it difficult to name any treatise in which, within so short a compass, such various and extensive knowledge is placed before the reader."—*Quarterly Review.*

SUPPLEMENTAL NOTES TO

The History of Europe during the Middle Ages.

PRINTED TO CORRESPOND WITH THE VARIOUS EDITIONS OF THAT WORK.

BY HENRY HALLAM, ESQ.

8vo. 10*s.* 6*d.*

Lord Hervey's Memoirs of the Court of George the Second.

EDITED BY THE RIGHT HON. JOHN WILSON CROKER.

Portrait. 2 Vols. 8vo. 36*s.*

"These volumes are, in every sense of the word, the greatest accession to our English historical literature of a recent period made since the publication of PEPYS'S DIARY and WALPOLE'S MEMOIRS. The style, if we forgive a certain antithesis of manner, is good—the observations are from the fountain head—the characters are remarkably well drawn—and the matter is curiously confirmatory of Walpole's Reminiscences, Letters, and Memoirs."—*Athenæum.*

Notes from Life.

HUMILITY;—INDEPENDENCE;—MONEY;—WISDOM;—CHOICE IN MARRIAGE;—CHILDREN;—LIFE POETIC.

BY HENRY TAYLOR, ESQ., *author of* NOTES FROM BOOKS.

Second Edition. Post 8vo. 6*s.*

Journal of the Royal Agricultural Society.

Vol. IX., Part I. 8vo. 6*s.*

The Latest Journals of Events in Borneo.

BY SIR JAMES BROOKE, RAJAH OF SARAWAK.

By Capt. Rodney Mundy, R.N.

Second Edition. With Portrait of Sir James Brooke. Maps, Plates, &c. 2 Vols. 8vo. 32*s.*

" A worthy successor of Captain Keppell has taken up the wondrous tale of Bornean adventure. Those who have watched through Captain Keppell's pages, the establishment of the strange dominion of the solitary English adventurer, will recogniso with satisfaction in Captain Mundy's continuation of the narrative, the evidence of its healthful progress and the confirmation of those impressions of the character of Sir James Brooke and the value of his achievements, which we and all derived from the work of Captain Mundy's predecessor."—*Quarterly Review.*

Life of the Great Lord Clive.

By the Rev. G. R. Gleig, M.A.,

CHAPLAIN GENERAL TO THE FORCES.

Post 8vo. 6*s.*

Forming a Volume of *Murray's Home and Colonial Library.*

" The biographer of Clivo has nothing more to do than to select from tho facts that are before the world the most striking and characteristic, to arrango them into a well-planned form, and to weave them into a concise and agreeable narrativo. This has been done by Mr. Gleig. The facts of tho life, and often the anecdotes, are accompanied by a spirit of commentary which preserves them from triteness even when well known: the narrative is clear, sustained, and solid. Tho book is a worthy addition to the best of our popular biographies."—*Spectator.*

A Voyage of Discovery to the South Pole.

By Capt. Sir James Ross.

Maps and Plates. 2 Vols. 8vo. 36*s.*

" The glory which has attended the successful exertions of Sir James Ross and his brave comrades is reflected not only on his country, but also on the Royal Society and the British Association that recommended, and tho Government that sent out the expedition."—*Lord Northampton's Address.*

Account of the Ionic Trophy Monument excavated at Xanthus.

By Sir Charles Fellows.

With Plates, Imp. 8vo. 5*s.*

Boswell's Life of Johnson.

EDITED BY THE RIGHT HON. JOHN WILSON CROKER.

Portraits. Royal 8vo. 18*s.*

"This is a new and thoroughly revised edition of BOSWELL, in one octavo volume. *The type is large and clear—the notes are brief, judicious, and accurate;* and there is, what is so necessary to a book of this sort, *a really good index.*"—*Athenæum.*

Contributions to the Literature of the Fine Arts.

BY CHARLES LOCK EASTLAKE, R.A.

8vo. 12*s.*

"There cannot be a doubt that a knowledge of the principles which govern any branch of art must greatly increase the power of the artist, as it certainly contributes materially to the pleasure derived from its contemplation. But neither English painters nor English critics are overstocked in this respect; and both may be glad to receive, in a permanent form, such additions as Mr. Eastlake has here made to the literature of the Fino Arts."—*Examiner.*

An Encyclopædia of the Arts of the Middle Ages.

BY THE MONK THEOPHILUS.

WITH A TRANSLATION AND EXPLANATORY NOTES BY ROBERT HENDRIE.

8vo. 21*s.*

"Mr. Hendrie has done good service to this class of literature by the publication of the completest edition of this work."—*Spectator.*

Handbook of the Spanish and French Schools of Painting.

BY SIR EDMUND HEAD, BART.

Post 8vo. 12*s.*

"Sir Edmund Head is logical and analytic, lucid in style, calm in temper, and picks with practical English sense the kernel from the husk, ever sacrificing the second-class and trivial for the first-rate and emphatic. Excellent tables of contents and indexes give an additional and most real value, and our author is scrupulously exact in copious references to authorities."—*Quarterly Review.*

Handbook for Denmark, Norway, Sweden, Finland and Russia.

A New Edition, corrected or re-written throughout.

Part 1. With Maps, Post 8vo. 12*s.*

A New History of Greece.

BY GEORGE GROTE, ESQ.

Vols. III. and IV. With Maps. 8vo. 32*s.*

" As Mr. Grote's subject advances in interest, so does he in the manifestations of the various powers necessary for dealing with it. His familiarity both with the great highways and the obscurest by-paths of Grecian literature and antiquity, has seldom been equalled and not often approached, in unlearned England; while those Germans who have rivalled it, have seldom possessed the quality which eminently characterises Mr. Grote, of keeping historical imagination severely under the restraints of evidence."—*Spectator.*

*** *A New Edition of Vols. I. and II. is in Preparation.*

Sketches of the History of Christian Art.

BY LORD LINDSAY.

3 Vols. 8vo. 31*s.* 6*d.*

" We honour and hail Lord Lindsay's artistic enthusiasm: and we think that the public owe to him no small tribute of thanks for having thrown so fresh a glow over a comparatively dark period of history—and for having raised, as from tho dead, images so vivid and so attractive, of artists whose very names we fear have been hitherto unknown to a large number even of our better informed countrymen." —*North British Review.*

The Regulation of Buildings as a Means of securing the Health of Towns.

BY WILLIAM HOSKING, ARCHITECT AND CIVIL ENGINEER.

Post 8vo. 7*s.* 6*d.*

" The author's experience on matters of this kind is most extensive: he points out in the most striking manner the serious effects produced on the general health of the inhabitants of towns, and above all the metropolis, by neglecting to pay due attention to the construction of houses and other buildings."—*Morning Chronicle.*

English Misrule and Irish Misdeeds.

BY AUBREY DE VERE, ESQ.

Second Edition. Post 8vo. 7*s.* 6*d.*

" From the times of Bolingbroke or Burke—since statesmen first sought to move the public mind through the modest medium of epistolary addresses—probably no more remarkable of such publications has ever appeared."—*Morning Post.*

Residence at the Cape of Good Hope.

WITH NOTES ON THE NATURAL HISTORY AND NATIVE TRIBES.

By C. J. F. Bunbury, Esq.

Woodcuts. Post 8vo. 9*s.*

"The statesman who may be called upon to discuss or decide upon the public affairs of the Cape, the emigrant who may contemplate removing his cares thither, the curious enquirer who would 'know the rights' of what has given rise to much controversy, will find Mr. Bunbury an intelligent and candid guide."—*Examiner.*

Tales of a Traveller.

By Washington Irving, Author of Bracebridge Hall.

A New Edition. Post 8vo. 6*s.*

"This reprint of the pleasant work of Washington Irving furnishes food for delectable entertainment. The tales seem as fresh as ever. True genius is always, and never tires."—*Literary Gazette.*

Forming a Volume of the *Home and Colonial Library.*

The Fables of Æsop.

A NEW VERSION, PURIFIED AND ADAPTED FOR SCHOOLS AND FAMILIES.

By Rev. Thomas James, M.A.

With One Hundred Woodcuts by John Tenniel. Crown 8vo. 16*s.*

"The present edition is remarkable for the clearness and conciseness with which each tale is narrated; and the reader will not be slow to acknowledge his gratitude to Mr. James for having relieved the book from those tedious and unprofitable appendages called 'morals,' which used to obscure and disfigure the ancient editions of the work. It should be observed that there are, altogether, upwards of one hundred clever (and some exceedingly graceful) designs by Mr. Tenniel; and these alone are worth more than the whole price set upon the book."—*Examiner.*

A Plea for Peasant Proprietors.

WITH A PLAN FOR THEIR ESTABLISHMENT IN IRELAND.

By W. T. Thornton, Esq.

Post 8vo. 7*s.* 6*d.*

"Mr. Thornton is one of the few clear and thoroughly well-informed economical writers, whose opinions are the reverse of narrow or sectarian, and who brings largeness of heart as well as strength of understanding to the advocacy of those opinions. In the title of his book he avows himself a partisan; but his clients are the needy and the neglected, and no one will question the honesty and generosity which has impelled him to plead so earnestly on their behalf."—*Examiner.*

Adventures on the Road to Paris,

DURING THE CAMPAIGNS OF 1813—14.

TRANSLATED FROM THE GERMAN OF HENRY STEFFENS.

Post 8vo. 2*s*. 6*d*.

Forming a Number of Murray's *Home and Colonial Library*.

"Compressed from voluminous German publications, this episode paints a long road, and one, certainly, not without some memorable turnings. It begins with the birth, parentage, and education of Steffens, who became a distinguished professor and poet, and who took a striking part in the revolution of Germany which sealed the fate of Napoleon at the battle of Leipsic, and the consequent march to, and capture of Paris.

"Well as the plan of this cheap series has been carried out, we have not met with one more original in its features, or more amusing in its style and conduct, than this."—*Literary Gazette*.

Adventures in Mexico;

AND AMONG THE WILD TRIBES AND ANIMALS OF THE ROCKY MOUNTAINS.

BY G. F. RUXTON, ESQ.

Post 8vo. 6*s*.

Forming a Volume of Murray's *Home and Colonial Library*.

"This work is characterised by many of the excellencies which rendered MR. BORROW's book ("THE BIBLE IN SPAIN") so popular. There is the same vivid power of description—the same adventurous spirit—the same knowledge of the Spanish character (in its Mexican aspect) —the same love for all things equine; and substituting the wild Indian tribes of the Far West and the Rocky Mountains for the gipsies of the Peninsula, the same desire to become acquainted with all that is strange and singular in the nature and habits of uncivilised man."—*Morning Post*.

Dog-Breaking;

THE MOST EXPEDITIOUS, CERTAIN, AND EASY METHOD, WHETHER GREAT EXCELLENCE OR ONLY MEDIOCRITY IS REQUIRED.

BY LIEUT-COL. HUTCHINSON, 20TH REG.

With Woodcuts, Fcap. 8vo. 6*s*.

"A more opportune, a pleasanter, a more useful book to the sportsman than this has not been published for many a day. The author is a practical man, and almost everything he writes about dog-breaking may be relied on. He is most varied and minute, has forgotten nothing; and the many things he teaches, he teaches well. The volume is interspersed with readable anecdotes of dogs, and scattered over it are numerous explanatory woodcuts. The breed of dogs is not overlooked, and all things are taught that may make every man his own dog-breaker."—*Bell's Life*.

The Quarterly Review,

No. CLXVI.—CONTENTS.

Recollections of Bush Life in Australia.

DURING A RESIDENCE OF EIGHT YEARS IN THE INTERIOR.

By Henry William Haygarth.

Post 8vo. 2*s.* 6*d.*

"Mr. Haygarth's *Recollections of Bush Life in Australia* is lively, graphic, descriptive of man, animals, nature, and society; and with sufficient incident to animate the narrative, it possesses the interest of romantic fiction. Moreover, it conveys more useful information to an intending settler than tables upon tables of statistics, or pages of historical and geographical compilation, that will never affect him one jot, or general gazetteer-like accounts of profits and prospects, that from some ulterior purpose or sheer incompleteness are likely to mislead him to his loss."—*Spectator.*

South Australia;

ITS ADVANTAGES, AND ITS RESOURCES. A HAND-BOOK FOR EMIGRANTS.

By George B. Wilkinson.

Map. Post 8vo. 10*s.* 6*d.*

"This is a truly seasonable publication. There never was a better time than the present for any judicious attempt towards disseminating information respecting the condition, wants, capabilities, and resources of British colonies. We can cordially recommend Mr. Wilkinson's book to that attentive perusal which its title invites."—*Morn. Chronicle.*

"Mr. Wilkinson points out what class of persons are best calculated to emigrate; the opportunities which lie within their reach of acquiring wealth; cautions to be observed on landing; the best ships to go by; their fares; what articles of clothing, &c., should be taken out; what left to be purchased in the colony; with the prices of everything which may be bought or sold there. Mr. Wilkinson's book, indeed, is by many degrees the best in a practical sense we have seen."—*Morning Advertiser.*

LONDON:
BRADBURY AND EVANS, PRINTERS, WHITEFRIARS.